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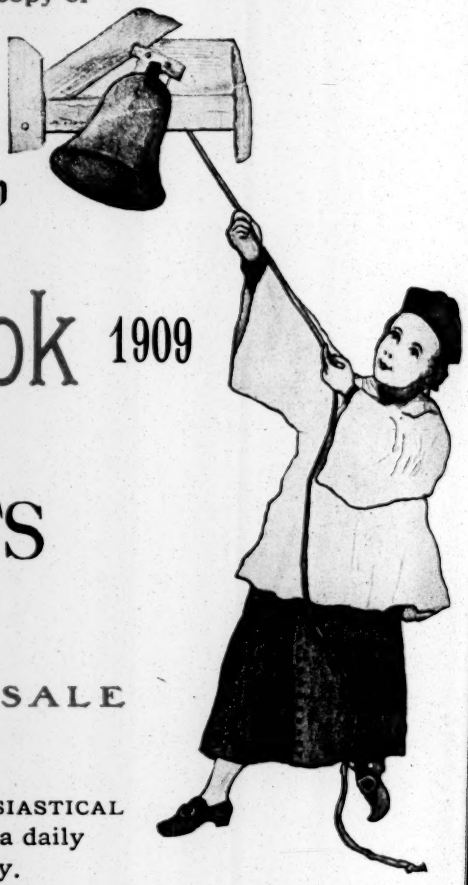

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THE ECCLESIASTICAL REVIEW

FOURTH SERIES.—VOL. X.—(XL).—FEBRUARY, 1909.—No. 2.

"SCHOLASTICISM" VERSUS "MODERNISM."

A BOOK [1] recently presented to the English-speaking public in a translation by a Maynooth professor of philosophy has brought up a question, What is Scholastic Philosophy? And comments, from various sources, on the Encyclical *Pascendi Dominici gregis* add point and appropriateness to the question at the present moment; while some, at least, of these comments reveal a rather astonishing divergency of opinion as to what Scholasticism is. In many instances, indeed, one feels that the only answer that would profit the questioner to any appreciable extent would be a parallel to Huxley's famous "Go, study Zoology." But, "Go study Scholastic Philosophy" is not likely to be taken as a friendly invitation by those for whom its acceptance would be most profitable.

Scholasticism in its widest sense is not peculiar to any one system of thought. Taking it to mean a tendency toward the formation of a school, it is common to all great systems. It could, no doubt, be applied to the little group of thinkers who at Miletus in Asia Minor first essayed the task of explaining the world and its origin in terms of rational causes. It could be applied to the Eleatics, and to the Pythagoreans.

[1] *Scholasticism Old and New.* An Introduction to Scholastic Philosophy. By M. de Wulf, Professor at the University of Louvain. Translated by P. Coffey, Ph.D., Dublin. M. H. Gill & Son, 1907. pp. xvi-327.

With still greater appropriateness could it be applied to the members of the Academy or the Lyceum, who maintained through several centuries the direct line of succession of Scholarchs, or rulers of the schools, tracing their descent and, no doubt, deriving their authority, from Plato or Aristotle. Even in modern times, systems of philosophy have shown evident tendencies to fall into a scholasticism of this kind. The growth of the Scholastic spirit is no more surprising than the growth of the Academic spirit. A founder of a system is naturally inclined to propagate his views and establish them by surrounding himself with a group of disciples, impressing his convictions on those disciples, and, thus, forming a school. The members of the school need not, it is true, swear allegiance to the master, nor need they imitate the Pythagoreans by constantly quoting his *ipse dixit*. Nevertheless, the spirit of school-formation is there, though in a minor degree of enthusiasm or in a greater degree of freedom according to the *ethos* of the age or the ideal of individual liberty in educational matters. And this can be observed not merely in the formation of schools of philosophy, but also in the tendency to form "schools" in literature, art, and even in the experimental sciences. For, even if a "school" does not adopt a body of doctrine, it may adopt a method, which will distinguish it from other groups of workers in the same line.

But neither M. de Wulf nor those who comment on the recent papal enactment understand Scholasticism in this broad sense. It is well, however, to recall this wide meaning of the term, and remark on the prevalence of the tendency which it signifies. Thus, perhaps, will the number of those who are entitled to throw stones be limited by a consideration of the materials out of which their own houses are built.

In a more limited application of the term and, it must be said, the more usual application, Scholasticism signifies the theology and philosophy which flourished in the Christian Schools of Europe during the centuries extending from the ninth to the fifteenth, and which, after the fifteenth century, continued to influence the theological and philosophical

thought in Catholic circles down to our own times. Let it be said in passing that the extent of that influence has varied. At the beginning of the nineteenth century, for example, there was not much evidence of the Scholastic method in the teaching of philosophy in the Catholic Schools of Europe. At that time Cartesianism and, later, the spiritual Eclecticism of Cousin predominated in the colleges and seminaries of France and Italy. One has but to study the sources from which arguments were drawn to refute De Lammenais in order to realize how far the official philosophy of the day was from the spirit and method of Scholasticism. The reaction against Fideism and Traditionalism brought Scholasticism once more to the front, while the enlightened encouragement and patronage extended to it by Leo XIII kept it in the foreground of Catholic educational policy during the last decade of the nineteenth century. If, then, the present Sovereign Pontiff in condemning the errors of Modernists, advocates the study of philosophy and theology according to the Scholastic methods, and repeatedly refers to the enactment of his predecessor, it is worth while examining what it is in Scholasticism to which the Modernists are opposed, and what it is that Scholasticism is expected to offer by way of remedy against the errors of the Modernists.

The Modernists themselves indicate the answer to these questions when they inveigh against the "intellectual formalism" of the Scholastics. As in the case of Fideism and Traditionalism, so in the Modernist system, the starting-point, at least the controversial starting-point, is the denial of the adequacy of intellect to solve the highest problems of human thought. Reason, it is maintained, cannot explain God, human destiny, moral duty, legal right, and social institutions, because these things antedate reason as facts. Reason, they continue, cannot explain man himself, because man is not only a rational, but also an emotional, volitional, moral, and social being. Reason, finally, cannot explain nature, because its powers extend only to a knowledge of phenomena and do not attain to a knowledge of the noumena, or essences of

things. Because Scholasticism on these questions stands for the affirmation of the powers of reason, it is made the object of attack on the part of the Modernist, and precisely because of its affirmation of the powers of reason it is offered by ecclesiastical authority as a remedy against Modernism. The contention thus seems to narrow down to a question of method, or, more specifically, to the question, How much play should be given to Reason in philosophy and theology, and how much to the non-rational faculty? Scholasticism is on the side of intellectualism, no doubt; but no one who knows the history of Scholasticism can fail to see that the intellectualism for which it stands is not the intellectualism which its opponents ascribe to it.

In the first place, Scholasticism, as a system, does not represent that form of intellectualism which insists on forcing all reality to enter *per fas et nefas* into certain rational or intellectual formulas. The great schoolmen always contended that the First Reality, His nature, His attributes, His way of dealing with His creatures, surpass all human understanding, and cannot be adequately known by man nor expressed in the categories which the human mind has framed. And if there were representatives of the School who indulged in frivolous and futile dialectical discussion of the higher things of faith, the charge cannot with justice be brought against the School as a whole. "Summo otio abundantes, *atque ingenio acres, lectione autem impares*" may have been, and no doubt was, true of many of the teachers of Scholasticism in Lord Bacon's time. The attempt to spin all philosophy out of one's own inner consciousness "as a spider spins its web out of its own substance," and the neglect of the outside sources of positive knowledge were characteristic of the age of degeneracy of Scholasticism. The man who declined to look through a telescope, because he considered that the telescope could reveal nothing that he had not learned from Aristotle, was no true Aristotelian. And the man who boasted that from the definition of a plant he could deduce the whole science of Botany was no true Scholastic. No system is to be judged by the

extremists who abuse its method. Modernists know, or ought to know, that between this extreme intellectual apriorism and formalism on the one hand and the sane empirical intellectualism of St. Thomas on the other hand there is a vast difference.

The intellectualism of St. Thomas consisted in the acknowledgment of the ability of Reason to attain a knowledge of natural truth of the higher order, and to elucidate—not to prove as a comprehend—the Mysteries of Faith. This assertion, as it stands, may be said to be the most obvious of platitudes. Viewed however in its historical setting, it is the summing-up of one of the most momentous achievements of Christian thought. As is well known, the Fathers of the Church were almost without exception followers of Plato. As Platonists, they insisted, in the last analysis, that the way to attain a knowledge of the higher truths is contemplation, introspection, intuition, or what some recent writers describe as the intellectual visualization and realization of the truth. This was indeed an acknowledgment of the ability of the human mind to attain a knowledge of higher truths; but Platonism laid stress on intuition, and as a *via purgativa* advocated mortification, prayer, meditation, in a word, the withdrawal of the soul from the world of sense and the centering of all the faculties in the Focus of all truth. With the opening of the Middle Ages, a new factor was introduced, namely Aristotelian dialectic. Tentatively and, one might say, nervously, the ninth and tenth centuries dealt in the spirit of Aristotelian logic with a few theological texts, mostly the *Opuscula* of Boëthius. John Scotus Eriugena alone opened up the larger problems and dealt with them in a fearless, not to say reckless disregard of authority and tradition. But he left no important school. Then came the Rationalist Roscelin; followed by Abelard and the other "free thinkers" who carried the use of Dialectic so far as to claim that all truth must be submitted to the logical test, that authority has no weight unless it is supported by Reason. The manner as well as the matter of Abelard's teaching was offensive to

men of conservative mind. And rightly so; although, as has been shown recently,[2] Abelard must not be too summarily judged by the standards of later times, since many of his apparent excesses in doctrinal matters are to be ascribed to the lack of definite theological terminology. No such allowance was, however, to be made by his contemporaries. Men like St. Bernard were alarmed, and roused into active opposition the forces which a century before that time had manifested themselves in the activity of St. Peter Damian, Othlo of Regensburg, Lanfranc and even St. Anselm. Thus to the "Rationalism" of the one group (the followers of Abelard) was opposed the Mysticism of the other. *Intelligo ut credam* was the motto of the one, *Credo ut intelligam*, (later, *Amo ut intelligam*) became the watchword of the other. The "rationalists," that is, those who advocated dialectical discussion of the higher truths, went too far in that they depreciated authority as a source of knowledge and belief. The mystics went too far in that they condemned the use of Reason, or at least declared themselves suspicious of the use of the dialectic. For the followers of Abelard Aristotle was not yet indeed "the master of those who know." He was, however, so far as he was known to them, their master in method. For the followers of St. Bernard and the Victorines, Aristotle came to be the "professor of a diabolical art," the "rival of Christ." All through the eleventh century the contest was waged between the two forces. The last great champions were Peter the Lombard for the "rationalists" and Walter of St. Victor for the mystics. Then came in the twelfth and thirteenth centuries the introduction of Aristotle's physical and metaphysical works, the rise of the Universities and the foundation of the Mendicant Orders. The campaign was now opened in Paris, with the traditional Augustinian philosophy, which favored the mystics, in possession of the field. During the last decades of the twelfth and the first decades of the thirteenth century, the contestants were the secular representatives of Peter

[2] *Revue des Sciences phil. et théol.*, Oct., 1907, p. 702.

the Lombard, and the Benedictine followers of the Victorines; later the Dominican and Franciscan monks entered into the fray, and finally, when the victory seemed to waver between the Augustinians and the Aristotelians, a new danger, a common enemy, appeared, in the form of Arabian Pantheism. It was at that critical point in the history of Christian thought that St. Thomas took up the task of uniting the Christian forces for the double purpose of repelling the common foe and of founding a permanent peace between rationalism and mysticism. It need hardly be said that St. Thomas, saint and sacred poet as he was, made due allowance for what is good and commendable in the claim set up by St. Bernard and the Victorines. He would be the last to throw discredit on the *via purgativa*, on penance, prayer, and meditation as a means of attaining a knowledge of God and the soul. The author of those hymns which combine in so wonderful a way exactness of thought and richness of feeling, the saint who pointed to the image of the Crucified Christ as the source of all he knew, did not despise the admonitions of those who placed piety and contemplation above all dialectical study. Still, St. Thomas stands closer to Peter the Lombard than he does to Walter of St. Victor. He is nearer to Abelard than he is to St. Bernard. This will be evident if we examine the use which St. Thomas makes of dialectical demonstration, Aristotelian logic, and Arabian Commentary. The truth is, he strives to hold a middle course between the two extremes. He has all the love of mystic contemplation that the Victorines had, without their distrust of dialectic. He has all the "rationalist" faith in human reason without Abelard's inordinate pride of intellect and petulant rejection of authority. But, if we take his method as we find it, we are at once aware that here intuitive perception, the mystic contemplation of higher truths, in a word, the affective aspect, or feeling, is subordinated to dialectical discussion, logical definition, systematic reasoning, clear, cold, calm intellect.

What is true of St. Thomas is true of Albert the Great, and, in a measure, of St. Bonaventure and Duns Scotus. The

four greatest of the schoolmen were Aristotelians; they were, though in different measure, intellectualists, and defenders of the rights of reason. St. Bonaventure emphasizes, especially in his theology, the emotional, or affective, aspect of the quest of truth; Scotus, too, is inclined to deny the mind's ability to demonstrate certain truths. One and all, however, while avoiding the extravagant claims of Abelard, resent the slur which the mystics throw on the power of human reason. And it is by them, not by their unworthy successors, that the Scholastic system is to be judged. As represented by them, it exhibits intellectualism in the best sense of the word, not the revolutionary rationalism of Abelard nor the intellectual knight-errantry so common in the fifteenth century, but an intellectualism which, while making due allowance for the play of the emotional and volitional elements in human life, contends that in systematic thought reason is the essential and the emotions the adjunct. If the Modernist find more to satisfy him in the writings of the Fathers, let him at least be fair-minded enough to admit that others may advocate the study of St. Thomas without thereby incurring the penalty of being reckoned among the rationalists or the formalists.

In reviving the study of Scholasticism and especially in insisting on the study of the text of St. Thomas, Leo XIII and Pius X have sent us back to the time when Reason needed a champion of its rights and found that champion in the Schools. The objection of the Modernists to Scholasticism is that the Schoolmen rely too much on Reason and not enough on the non-rational as sources of knowledge. The explicit motive for the Holy See's advocacy of the study of Scholasticism is that the philosophy of the Schools rightly insists on the logical as being the strongest bond between the mind and a knowledge of reality. Thus it is evident that what is now the point of contention is whether the Schoolmen were right in championing Reason. Recent pontifical pronouncements assume that they were. The Modernists contend that they were not.

If we grant, for the moment, that the Scholastic method was wrong in principle, if we concede for the sake of argument that

the Schoolmen misunderstand the rôle of Reason, and laid too much stress on the rational element to the exclusion of the volitional and emotional elements, yet this much the opponents of Scholasticism should be prepared to concede: the Schoolmen were confronted with a most serious crisis in the history of human thought; they met that crisis fairly and they came out of it successfully. The Scholastics were forced to face intellectual difficulties compared with which the difficulties developed later appear trivial indeed. They lived in an age when a young and vigorous civilization, conscious of its untried strength and eager to exercise its mental powers, was scaling the heights of spiritual truth and descending to the deepest depths of natural science, prepared to call everything into question. Add to this the prestige of the name of Aristotle, who during all the preceding centuries had been held in suspicion by the Church, but who was now thrust upon the attention of the Christian world by Arabian and Jewish enemies of the Christian name. Besides, there was the science and philosophy of the Jews and Arabians themselves, with which the Christian Doctors were forced to reckon. Compared with these forces, the Humanism, Naturalism, Materialism, Idealism, and Evolutionism of more recent times were, even in their own day, less formidable. If then the Schoolmen met so serious a crisis courageously, and out of the clash of Christian with anti-Christian thought bore the banner of orthodox theology and philosophy safe to a place of victory, surely the method which they employed is not lightly to be rejected by the modern apologist.

But, we are told, the modern world has its own problems, the religious crisis in the twentieth century is different from the theological struggle which was waged in the thirteenth. Christianity is now confronted with new foes. Modern science, modern historical investigation, and modern philosophy have raised new difficulties, and the weapons which did such excellent service in the past must now be laid aside. The "good sword Joyeuse" of Charlemagne, the steel armor of Bayard, and the barred helmet of Richard the Lion-hearted

would be an embarassing outfit for the modern soldier. There is undoubtedly an element of truth in this contention: there are many details in which the method of Scholastic defence must be modified to meet the needs of the times; but the essential characteristic of that method, its advocacy of the headship of Reason need not be modified. Whether the logical is the strongest bond in systematization of religious truth, as it is in every other department of truth,—this is the *crux* of the whole question. A writer who will not be suspected of being unduly influenced by papal enactments, puts the matter very clearly in the following passage: "Let it be remembered that man is a *reasoning* being. The disposition or tendency to analyze, to classify, and to theorize concerning the knowledge he obtains by experience or observation is a radical and inalienable part of his constitution. All departments of knowledge taken possession of by the inquirer are, therefore, in time reduced to system . . . Give men a multitude of facts in any domain of knowledge, and they will begin to analyze their nature and qualities, to arrange them in classes, to frame theories and draw conclusions concerning them all, tending to systematization and simplicity. This is so universally the habit of civilized man that the logical faculty must be admitted to be an essential of his nature. . . If a logical method be allowed in relation to scientific facts or philosophical principles, it cannot with fairness or reason be denied in relation to religion; and if it be of advantage in respect to the former, it cannot be of disadvantage in regard to the latter." [3]

The problem is, as has been said, a problem of method. If Reason is not to be relied on as the faculty by which religious truth is to be elucidated and defended, what power of the human soul is to be substituted for Reason? Will, we are told, or the affections, or sentiment, or the totality of function (life). All these, the defenders of Scholasticism answer, have their proper place in the struggle of the soul toward a realization of spiritual truth. That place is, however, a secondary

[3] Townsend's *The Great Schoolmen* (London, 1881), pp. 341, 342.

one. None of these faculties or functions can, of itself, systematize, analyze, defend, or prove. That we will a thing to be true, that we love its truth, that we feel it, that we live it, does not prevent that thing from being an illusion and not a truth; neither does any of these operations relate its object to known truths, natural or supernatural. On the contrary, they sometimes function against the cogency of proof by entrenching a prejudice, and sometimes throw obstacles in the way of unification and systematization by elevating their object to a condition of transcendent perfection or to the state of supreme desirability or undesirability. When the advocate of Scholasticism defines man as "a rational animal," he does not mean to exclude the volitional and emotional elements of man's nature. When he defends the headship of Reason, he does not, or should not, make Reason an irresponsible despot. He remembers, however, that Scholasticism fairly won its way to a recognition of the claims of human reason. For that more than anything else it stands in the succession of systems of thought. In that, more than in anything else, lies its historical significance. And the modern Scholastics see no reason why the new exigencies of theological and philosophical controversies should necessitate a revolution which would dethrone Reason and put the non-rational in its place. One thing recent discussion has done. It has brought out clearly the fact that the method and not the contents of Scholasticism is on trial. And, as the word *Scholasticism* should by analogy mean the method rather than the system, recent discussion has shown that the present understanding of Scholasticism is in conformity with the facts of history. What is cast up as a reproach to-day is precisely what constituted the most brilliant achievement of the Schoolmen of the thirteenth century—the recognition of Reason as the chief and the one indispensable aid to the elucidation and defence of spiritual truth.

WILLIAM TURNER.

The Catholic University of America.

AN EVIL IN OUR EDUCATIONAL METHOD, AND A REMEDY.

I. Results of Present Educational System.

"FIFTY per cent of our school children finish their education with 10½ years. The parochial schools are making a terrific struggle to overcome this feature, but with less success than the public schools, and for obvious reasons." The accuracy of this statement, made by Mr. T. J. Sensor of the State Department of Public Instruction of N. J., might be doubted by some who read it. However, the "Thirteenth Annual Report (1906-1907) of the Superintendent of Parish Schools of the Archdiocese of Philadelphia" contains a chart showing the relative attendance of pupils in the several grades of the parish schools of that diocese. Out of 54,490 children attending the parish schools at the end of June, 1907, 14,668 attended the first grade; 10,620, the second; 9,808, the third; 8,130, the fourth; 4,698, the fifth; 3,076, the sixth; 1,789, the seventh; 1,011, the eighth; 690 the high schools. The author adds this remark: "A glance at this graphic illustration should be sufficient to bring to all concerned, especially pastors and parents, a realization of a regrettable weakness in our school system. The figures convey a lesson which, no matter how painful, we must summon the courage to face, so as to be able to profit by it. It will not avail to seek comfort in the reflection that this picture may somehow look blacker than it need to."

The percentage of the total number in each grade of the parish and the public schools of Philadelphia is seen in the following tabulation of the same Report:

Parish Schools of the Diocese. June 30, '07.			Public Schools of the City. January, '07.		
Kindergarten,	1,948	4 per cent	Kindergarten,	7,333	4 per cent
1. Grade	14,668	26 "	1. Grade	34,126	20 "
2. "	10,620	19 "	2. "	28,130	17 "
3. "	9,808	17 "	3. "	25,499	15 "
4. "	8,130	14 "	4. "	23.091	14 "
5. "	4,698	8 "	5. "	17,112	10 "
6. "	3,076	6 "	6. "	12,328	7 "
7. "	1,789	3 "	7. "	8,918	5 "
8. "	1,011	2 "	8. "	6,559	4 "
High School	690	1 "	High School	7,002	4 "
	56,438	100 "		170,098	100 "

Of course, many of these parish schools are not perfectly graded; sometimes children in their fourth and fifth grades would belong to the sixth, seventh, or eighth in other schools. But as the great majority belong to the city of Philadelphia, where most parish schools are fairly well graded, these figures may go as pretty reliable.

According to these figures, then, in the parish schools of Philadelphia only one out of fourteen finishes the eighth grade, and gets a chance at the high school, while in the public schools the proportion is about one out of five. The figures of the public schools are better than those of the parish schools, but still bad enough. We might try to excuse ourselves by saying that in the public schools many children owe their promotion to the practice in some places of rating the efficiency and shaping the salary of teachers according to the number of graduates. However, let him who is without sin throw the first stone.

These are the conditions existing in the schools of Philadelphia. Other cities may tell the same story. Rural districts may have still more reasons to complain. Stanley Hall says that there was never a district school that educated its children; every one lost nineteen-twentieths of its pupils; for all its money for educational purposes the schools offered the State three per cent who had finished their elementary education.

That is the regrettable weakness of our school system, that 97 per cent or more of the children drop away before they reach the eighth grade. Where do they go, and why?

In the primary grades the question can not be: why do all these children leave school? Because few of them really do leave school. The compulsory school laws forbid it (though not always effectively); the truant officer gets after them; many pastors will not admit them to first Holy Communion if they do; child-labor laws take away the stimulus from child and parent. Many of the little tots are not advanced to the second grade either because they entered at the wrong time, or on account of irregular attendance, or on account of stupidity. Two-thirds of the children of the parish schools fail to

reach the fifth grade. Thousands of these children are forced to repeat grades before they finish the fourth, and after that they are often old enough to leave school and go to work; which is the best they can do under their circumstances. And how many children are there not who, if one would or could be so exact, should not be promoted for the simple reason that they have not half satisfied the requirements of their grade. Still, out of pity for the poor children, and in order to avoid trouble with the parents, or just to save appearances, they are promoted, to be a drag for the new grade, and a burden for themselves. According to Miss Julia Richman, District Superintendent of Public Schools in New York City, over one-fourth of the 560,000 children in New York City's public (?) schools are over-aged, that is, they are in lower grades than they ought to be chronologically and anatomically. This is about the same proportion as in the schools of Philadelphia; an excellent illustration of the survival of the fittest.

And what becomes of the children of the grammar grades, the fifth, sixth, seventh, and eighth? According to the Philadelphia statistics, 1,600 drop out after the fifth grade; 1,300, after the sixth; 700 after the seventh. Some of these may have repeated once more or twice before they dropped away. Very few of these children, with the exception of the brightest ones who have never repeated a grade and who receive specially kind treatment, really like to go to school, and they are glad to stay away from school and go to work. While children of the wealthier class easily succeed in satisfying the entrance requirements of higher schools without the eighth-grade certificate, nevertheless, as a rule only the eighth-grade certificate entitles to the *free* high school. There is indeed some Darwinism in our schools.

What is being done to meet and improve the situation? Some blame the teacher for it; others, the parents; some, the course of study; others, the method of teaching; and remedies are offered accordingly.

The complaint that there is no teachers' profession for the common schools of the United States applies less to our parish

schools than to the public schools, because the great majority of the nuns teaching in our schools can justly claim to have made teaching their profession. However, to have made teaching one's profession is not in itself a guarantee for proficiency. Lay teachers in our schools are rather scarce. In the Philadelphia schools there are nine religious to one lay teacher. Lay teachers in parish schools, not having a motherhouse to fall back on, are generally so much at their pastor's mercy that they are bound to keep their eye fixed on some other position for emergency cases. Salaries are so very meagre in proportion to the service expected, that nothing less than love of God, true appreciation of the dignity and meritoriousness of the work, and a spirit of sacrifice, can induce the really able layman to teach in our parish schools. There is no doubt that the ability of the teacher determines the quality of a school, probably more than anything else. Who will deny, however, that we have a goodly number of excellent teachers in our schools? Still dismal results confront us.

Some seem to blame the parents for all the trouble. They are said to show too little interest, to have lost to a great extent the feeling of responsibility for the proper education of their children, to take their children away from school before they have finished their education. This is all very, very true; but it might be asked whether the interest shown by some parents be not more the effect, rather than the cause of their child's success. Besides, the school, the Church, and the State are trying to do it all; why should parents worry themselves about it? Many a person will not lend a hand so long as he thinks that others are doing the work. So long as you tell the parents that the schools are doing wonderfully well, they will leave the work to you. Tell them how things really are, and they may be glad to help you. Organized efforts are being made in some quarters to bring home and school together by "socializing" the school. The school is to be a social centre, where parents and teachers meet occasionally, and, among other things, discuss school affairs. By and by parents will become more interested even in the details of

schoolwork, and prove a powerful help to the teacher. The difficulty here is that the poorer class will not mingle socially with the weathier class, not even in the schoolroom. Still, who knows how much good might be accomplished by bringing parents, teachers, and school closer together?

With regard to taking their children out of school before they have finished their education, parents are not always to blame. How long shall they leave their children in school? Many children would never get out, if they were to finish their education. The bright child does finish its education in due time, and is not taken out before that time, except possibly in rural districts, where the everlasting change of teachers makes genuine progress difficult in any case. They are the backward pupils, the slow ones, the repeaters, who are taken out before they have finished their education, but not so much before they have reached the legal age. And what is the use of keeping children in school, if the teacher requires two or three years to advance them one grade? Continual repetition is not education; it is distressing humiliation and self-abasement, and the sooner the end the better for child, teacher, and parent. The backward child may find somebody at home to punish it; seldom, anybody able to encourage it in its work. How shall untrained, often ignorant, parents supply at home what a trained teacher is expected, and fails, to give in the schoolroom? Parents can and must, of course, contribute their share to the moral training of their children; but we are here considering chiefly the advancement of children to higher grades; and for the deplorable conditions existing in that respect parents are not to blame. It is not the lack of knowledge of religion which depopulates the higher grades; children need not show their eighth-grade certificate before they are admitted to first Holy Communion.

Dr. Schaeffer, State Superintendent of Schools in Pennsylvania, tries to keep boys in school by another means. "If a boy is to be kept in school," says he, "you must in very many cases show him the monetary value, the future earning power, of education, especially at the moment when he holds

the almighty dollar too near his eye." But who can say that as a child he has looked into the future for any length of time? The average child thinks of the day and the hour. And will the thought of the "almighty dollar" help the repeating child out of its misery?

Mr. T. J. Sensor is a somewhat intense advocate of Industrial Education, which is hailed by many as the panacea for all educational evils. "Common sense got ahead of their theories," said Mr. Sensor about the National Educational Association's Convention at Cleveland, "when they abolished all their commissions, except the one for Industrial Education." The work of the coming school will be, according to Mr. Sensor, the personal education for the maintenance of the individual. Every child is to learn just how it can best make its living. In rural districts children are to learn scientific farming. They are to learn the value of alfalfa, and of sandy soil for raising sweet-potatoes. They learn to score a cow, and to tell the age of a horse by merely looking at its teeth. "Teach children to churn, and to use the cream-separator," says B. M. Davis of Miami University. Girls are to learn housekeeping in school.

With regard to Industrial Education one might ask, whether, after all, Liberal Education be not preferable; whether it be wise for the Elementary School to take still more out of the hands of the parents; whether a Trade School Education after the Elementary course be not the proper medium for industrial training. I myself know so little about Industrial Education that I could hardly risk a smile of incredulity.

Some reformers imagine that all kinds of "fads," as wicked people call them, will make school-life so attractive that children will not leave school before these same reformers want them to go. Yet there is no fad able to outweigh the shame felt by the backward child. And then, the question is not, how to keep the backward child, but how to advance it.

Manual Training, Music, Dancing, Drawing, the Palmer System, seem to be the main element of a liberal education in

some schools. Be they ever so good in themselves, and useful for the children, they will not help overmuch in bringing children into higher grades; at least, they ought not to do so.

Other reformers blame the graded system for all our troubles, and would reform the whole thing with the axe. But what is there to take its place?

Miss Julia Richman, District Superintendent in New York City, confronts the evil squarely, and is making strenuous efforts to solve the problem by organizing special classes for backward children. According to her statement, there were in 1907 in New York City about 20,000 children in these special classes. Her idea is to pick out the backward child, to treat it with sympathy and charity, to encourage it; the most sympathetic teachers are to have charge of the special classes; the child is to get education, not so much instruction, and therefore the course of study is to be very much simplified. Not according to what the children know, but according to what they are, is the value of the teacher to be rated.

Miss Richman is surely moving in the right direction, toward the emancipation of the backward child. But—always a but—is the remedy general? Special classes may be formed in the crowded schools of cities, but they are impossible in district schools. Then the idea is to encourage backward children. But is not a child who is relegated to the special class, by that very fact branded as inferior? And is backwardness always a sign of inferiority? Will it not be a source of endless trouble with the parents? In Miss Richman's district in New York the foreign element is very strong. She says that thousands of children stay in one grade for years because they do not understand English. For such children special instruction is, of course, indispensable.

Are all our hopes to be shattered then? Must we abide by the inevitable and fold our arms in despair? Is there no way to stop the unpardonable neglect of the backward child?

In all this confusion it sounds like a voice from above when a grand and good man, one of the greatest educators of this country, John Kennedy, of Batavia, N. Y., holds out re-

lief to us without asking for what is impossible. It is not a system of yesterday, the Batavia System; it is ten, only ten, but ten, years old. It has grown slowly, but steadily, as all good things do. It has found dozens of other systems clamoring for recognition on the educational field, and thus its kind voice was not heard by many. It has come out of the heart and brain of a man who had long sympathized with the needy child and had earnestly sought relief for its misery. It is an old, old, idea applied in a new and simple way. The results gained by the Batavia System have been gained by skilful and conscientious teachers who never heard of the Batavia System. The only difference is that it was hard work for them to do it, while with the Batavia System it is made easy; they sacrificed their health, here you regain and strengthen it.

II. The Batavia System.

There are thousands of situations in every person's life where he is absolutely forced to depend upon himself. We Catholics insist on moral and religious training, and try to give it in schools, so that a child may learn to fight for its soul. If we can teach our children, all our children, initiative; if we can train them for independent action, then we are fitting them for life's struggle, then we are educating them. "You can help permanently only by helping one to help himself," says President Roosevelt. Life is strife, and the schoolroom is the child's first real battlefield.

Therefore make all children fight their way through school, not only the backward, but also the bright. The bright have had things too easy, the backward too hard. Every teacher will tell you that if she devotes rather much time to the backward and slow, the bright will have too little to do, and will become unruly; while if she devotes more time to the bright, the backward may just as well despair of fair promotion. How can the bright child be made to fight its way through school without feeling the drag of the laggard? How can the laggard advance in school without being a drag to the bright? This is considered by many to be the greatest prob-

lem in education, and this problem Mr. Kennedy claims to have solved by the Batavia System.

Let the bright child find its way through the difficulties of every single lesson, and give it no instruction except where it is really necessary. It will know that it is fighting, and it will be glad of it. The bright child may not learn as easily and as much, which I doubt; at any rate, what it does learn will be its own. And then it will also have learned to work without looking for somebody else's help. It will have learned that obstacles are to be overcome, not to be shirked.

"The treatment of the backward child is a matter of justice, of righteousness, or religion, of everything," says Mr. Kennedy. The backward child need not always pass the Regents' Examinations; but you can give it a good education. You owe this education to every child entrusted to your care; the backward child has as good a right to it as the bright. Pastor and teacher have a sacred duty to give it.

Why have we so many backward children? Are they all mentally deficient? Is the race degenerating so fast? They are not mentally deficient after they leave school; then why in school? They do not show mental deficiency on the playground; why in the schoolroom? It is often surprising to see the "head-work" of the so-called mentally deficient on the playground. Why has the backward child so much initiative on the playground, and so little in the schoolroom? The playground is a greater blessing to the "dunce" than the schoolroom; there he gets a better training for life; there free rein is given to his individuality, while in the schoolroom it is crushed; in the schoolroom he is dreaming, there he is wide-awake. How pitiful would educational results be without the playground! And whose fault is it? Surely not the child's. It is the teacher's, and above all the system's fault. Mr. Kennedy claims that experience in his schools has proved that the number of the mentally deficient is very much smaller than is often asserted, even by physicians. He claims that out of a hundred children entering the elementary schools not more than one has insufficient intelligence for a successful elemen-

tary education. The most conscientious teacher I have ever known tells me that during a fifteen years' experience in teaching in the elementary schools with an average of thirty pupils a year, he has had only three pupils incapable of graduation. How many great men were dunces in their youth!

What is then the great secret of the Batavia System? It consists in the practice of genuine Christian charity by teaching *all* children, by giving them faith in the teacher and faith in themselves, by giving them confidence and the assurance that they are going to succeed. It is systematic encouragement aiming at individual initiative. It consists in playing the part of the Good Shepherd, who will not sacrifice the one lost sheep, because that one lost sheep has equal rights, which are not forfeited on account of "mental deficiency."

When does a child learn to swim, or ride a bicyle? The very moment it believes it can do it; as soon as it stops doubting and fearing. Mental confidence steadies the nerves. The laggard has confidence on the playground; in the schoolroom, in the presence of the teacher, he is doubting and fearing. Allay the fears, remove the doubts of the backward child, do everything to encourage, nothing to discourage it, give it confidence, and it will no longer be backward.

There are a thousand and one ways in which children are discouraged in school. First and last seats according to "merit" are a curse to every school; so are prizes; they make children begin to fear, and believe in, their inferiority. The pleasant smile of the well-dressed child with pretty features is only too often considered a sign of mental superiority, while the timid blush of the unattractive child proves its mental deficiency. Impatience with the slow child is a crime; nothing but harm comes from it. Such and similar things discourage a child. The more it is discouraged, the less it will achieve; the less it achieves, the more it is discouraged. The teacher has no right to brand children as inferior, which is done by giving seats and prizes according to "merit," by continual fault-finding, by letting them feel that not much is expected from them, by intimating that they may not be pro-

moted, by excessively praising the brighter ones. Whenever a teacher gives up hope, then dismiss either child or teacher.

Absolute fairness is the first requisite in the Batavia System, and it is so easily attained. Make each child understand that whatever it is expected to learn in school it is also going to learn. When there is hope for victory, then they are more anxious to fight. Let no pupil ever be tempted to think: I won't learn it anyhow. That is just like the timid child trying to swim; it will perish in the waves of doubt and diffidence.

Now these remarks about encouraging backward children will be mere talk, a mere repetition of what nearly every educator bids us do, unless there be some specific means in the Batavia System to bring about such encouragement. And there is such a means. It consists in *real individual instruction together with real class-work*, real individual instruction for all, and real class-work for all.

Everyone is clamoring for individual instruction; but they also want small classes. Otherwise individual instruction is impossible, they say. But with small classes more teachers and more rooms and more money are needed, and where is that to be had? In the Philadelphia Parish School Report for 1907-1908 it is said that "it is impossible under present conditions to reach every child individually." Dr. Schaeffer says that he would like to have 20,000 teachers for the public schools of Philadelphia. With the Batavia System 4,000 would do. The Batavia System wants a large class; it can not spare the children. A large class is necessary as a stimulus for the individual; the class is an instrument, and only an instrument, in education; the individual is the object. Who does not remember the sufferings of kings and princes who were the solitary pupils of some wise man? Who has never seen the tears of the child compelled to take music lessons all alone? Except when it has lost all faith in itself, a child craves the stimulus of the crowd; and the larger the crowd, the greater the stimulus.

The great difference between individual instruction in the Batavia System and that of other systems is that it is strictly

private. The child is called to the teacher's desk, and there it receives instruction and encouragement. The rest see it stand beside the teacher, if they care to look up; they are generally too busy for that. No one hears what difficulties the one getting individual instruction has; it does not feel ashamed; the teacher speaks in a low tone. Individual instruction is therefore not to be given at the child's desk. The teacher is strictly forbidden to tell the child anything; the idea is to teach the child to study and help itself, to make it realize that it is fighting. The teacher only suggests and encourages; he does not show anything, he does not use the pencil; and when the psychological moment arrives, for instance, after a good answer, the child leaves the desk to make room for the next one. Also the brightest get their share of individual instruction, if they need it. While one is receiving individual instruction the rest are studying hard at some lesson assigned to them. They are glad to do it because they consider it an extra study hour. No individual instruction is ever given on a lesson not yet taken in recitation, either oral or written. Every child gets a chance to tackle the new lesson in private study. A few introductory remarks regarding the exact character of the assignment will generally precede private study. All individual instruction is, of course, destined to help the child for future study by removing difficulties of the past lessons.

In the present system you find few instances of real individual teaching; all pupils at the same time are expected to profit by it. During recitation a child is found to have some difficulty; immediately either some suggestion, some explanation, or a scolding is administered to the poor creature. The teacher glories in giving individual instruction, while the child is blushing, fearing, doubting, exposed to the gaze of the eagerly listening class, which often enjoys the humiliation of the hapless one without profiting by the "individual" teaching of the cruel teacher. Who would care to enter the confessional if there were no secrecy? Teaching, or, rather, trying to teach, the individual before the eyes and ears of the

class, and laying bare difficulties which the child would be only too glad to conceal, that is what breeds backward children, that is the cause of most evils in our educational systems. It discourages children, prevents their promotion, makes them hate and despise school and teacher, and the pastor, who takes sides with the teacher, and the Church, which they identify with teacher and pastor. There education is no education. It makes teachers prefer the bright, neglect the backward; it causes dissatisfaction in the homes, and gives employment to the truant officer; it makes the conscientious teacher despair of success and lose health and buoyancy, and the careless it makes still more neglectful.

The bright child may court such individual instruction, because it knows it can hold its own, but the backward child dreads it, and is only waiting to say yes, would the teacher only ask, Do you understand? Ask children in school whether there is anything they do not understand, and you almost always find that only the bright have difficulties; the backward will prefer silence; they have seen themselves and others even get a scolding for having difficulties.

The advantages of individual instruction according to the Batavia System are obvious. The difficulties of children are never identical, and therefore the treatment must be different in every case. In private individual instruction a child will let the teacher know its difficulties far more readily; the direct, personal influence of the teacher will be greater; it will be easy for the teacher to show that she desires to be absolutely fair to every single child. It is very much like individual instruction in the pulpit compared with individual instruction in the confessional. Which is more productive of good results?

It can not be said to brand the weaker child as inferior because you give it individual instruction oftener than the bright; at least the weak child will not look at it in that way. It sees the fairness of the teacher, and, above all, experiences his charity.

The child's confidence will grow wonderfully as it sees its difficulties removed one after the other, and by its own labor;

for the teacher only suggests. With some children it will require a number of private instructions before a certain difficulty is removed. The time devoted to the individual instruction of the child is to be determined by the teacher. Sometimes a minute at a time will do; sometimes five or ten may be necessary. Be sure to make the pupil profit by every single individual instruction, especially by infusing confidence where it is needed. Mr. Kennedy tells of a boy who had been absolutely unresponsive for six weeks, in spite of the most persistent efforts of the teacher. The boy could not and would not study; he acted more like an idiot than like a sane child. The teacher wanted to give up in despair, but at Mr. Kennedy's request she tried again. Suddenly there came the moment of awakening: the boy left the teacher's table a transformed child, a determined, courageous, successful pupil ever since. "The backward child is the most uplifting power in a school," says Mr. Kennedy. Every child, even the so-called dunce, will find that education of the mind is the most interesting work after all. All fads will be superfluous

Let the pupils always feel that they are fighting a battle, and make them fight hard. Make them solve their own problems as long as there is any hope for success; never help anyone during examinations; the brighter the child, the more should it be made to paddle its own canoe. Let them work and work at a problem, refuse individual instruction, teach them to help themselves. Should they lose in number of problems solved, which I doubt, they will surely gain in genuine education. Say to a boy: Now, go on, I know you can do that yourself; try it again. His triumph will be a lasting inspiration to him, and a treat for the teacher. Teach children to think, and not to listen only. People listen more in public, and think more when alone.

But where shall we find time for all this individual instruction? The time assigned to a branch, and no more, you devote either to recitation, or to individual instruction, just as you think the pupils need it and will profit most. Where one has, for instance, four periods a week of Arithmetic,

he takes two, sometimes less, sometimes more, for individual instruction, according to the difficulty of the matter.

What is understood by *recitation* in the Batavia System? A recitation is a public exhibition of what pupils have learned in private study or in individual instruction. It may be written, or it may consist in asking questions in rapid succession, waiting not a moment with the one who fails to answer, but reserving his difficulty for private instruction if it be worth while. Recitation is to be strictly class-work, and every single pupil is to be kept intensely interested. Every question must find every pupil eager to answer, and when one is giving the answer, all the rest must be answering in their mind. It will not even be necessary, though advisable for other reasons, to make children stand in order to prevent lazy lounging in the desks.

In the present systems such recitations are extremely rare; most recitations are nothing but distressing individual work, a wholesale butchery of individuality and independent action, as Mr. Kennedy calls them.

Recitation is an instrument of education; it must serve to inspire the children for strenuous private study; it must stir up their ambition anew; it must keep the fire of interest ablaze. Recitations are not to give children a chance to learn, but to show what they have learned. With some children both ends may be gained. When a child is found to have been negligent or lazy, the teacher will find that a few words kindly or earnestly spoken during individual instruction will have a greater effect than a public reprimand during recitation, which, however, in some cases the teacher will not be able to dispense with. Recitation periods should not be too short, seldom less than half an hour, especially in the higher grades. In the different branches that mode of recitation is to be chosen which is best adapted to give the pupil a chance for exhibition of preparation and knowledge in that particular branch.

The Batavia System is about ten years old, and wonderful results have been accomplished by it. "There is no more Darwinism in our schools," says Mr. Kennedy; "the survival

of the fittest has given place to the survival of all. Our grades no longer resemble pyramids, as they still do in other cities. We have been forced to build school after school, not for children coming, but for children not going. Business men have tried to decoy boys from our schools; they would not go; they liked school too well. Faithless ones are a negligible quantity. Our triumph is complete, because we have absolutely no use for the truant officer. In our High School we had 121 boys and 121 girls last year; not only girls. The great ambition of our teachers is, not to have laggards in school, and the fact is that deadwood is practically unknown. Deadwood kills the teacher. In the Batavia System the backward child inspires the teacher; all our teachers are enthusiastic about the system; their enthusiasm often tempted them to make it too easy for the children. A teacher can not sit down with backward children without becoming great. There is no better course in psychology than teaching the backward child. There is more of an unfolding of the character of the teacher if they get after the backward, helpless children. Formerly our teachers were living without society; they tried to stay away, and society was glad to stay away from them. Now our teachers are favored company, and society gets the benefit of their culture. Formerly their pupils were a drag for them, now they sometimes find it hard to keep up with them. The Batavia System is a wonderful relief to the teachers: they have to do much less talking, much less scolding, much less worrying; they feel confident of success as never before. The Batavia System has come to stay; where the right thing is being done, the wrong one will have to go. It brings symmetry into the school. It stands as a protest against the abolition of the graded system. 'You have brought sunshine into our homes,' said mothers to me; 'our children come home glad; they have had a fine day.' Parents will make the last sacrifice to keep their children in school, as long as they really like to go to school."

Thus far I have purposely refrained from mentioning a feature of the Batavia System which many consider its es-

sence. When speaking to others, pastors as well as teachers, about this feature, almost every one threw up his hands in horror and exclaimed: This saying is hard, and who can hear it? Mr. Kennedy himself says that the Batavia System consists in *real individual instruction together with real class-work*; but the common opinion seems to be that it is that system where you have two teachers in one and the same room, and, of course, two teachers, especially women, can not get along with each other in the same room. The Batavia System works as well with one as with two teachers. Mr. Kennedy gives this as part of his experience with the system: "We were tempted to put two teachers into a room with less than fifty children; thank God we did not. Why? Because one teacher can do the work in such a room as well as two."

Some ten years ago one of the schoolrooms of Batavia, N. Y., was overcrowded. The room was big enough for more pupils, but, as it was, it was too full for one teacher. Instead of building or renting new rooms, as the school board thought it necessary to do, at Mr. Kennedy's request a second teacher was put into that room.[1] The work was divided so that one teacher had charge of all individual work, while the other had all the recitation work. The results were instantaneous. It was not long before the system had been adopted in all the schools of the city. The number of children in the single rooms varies from fifty to one hundred. It is impossible for one teacher to do justice to more than fifty children. It is a crime to let one poor woman take care of from sixty to a hundred children, as may be found in many parish schools, simply because another teacher cannot be had. Is there not in every parish some good lady, fairly well educated, who would, sometimes gladly, sometimes after a little persuasion,

[1] Prior to her educational activity this first exclusively individual teacher had been a perfect recluse from broken health; her chief occupation had been to shun society. Only with the greatest difficulty did Mr. Kennedy succeed in enlisting her services. Now Miss Hamilton is called upon to give object-lessons on the Batavia System in other cities and states.

be willing to take charge of individual teaching in such a room, and probably make a good teacher? It will at least be an improvement on the preceding distressing situation.

The two teachers in such a room are to be coördinate, neither superior to the other; there must be no conflict of authority. The objection of a thousand teachers is that one might as well put two cats into a bag and expect harmony, as with two teachers in one room. "In my experience," says Mr. Kennedy, "I have found nothing but harmony. Everyone of our teachers is enthusiastic about her work."

If two rooms are too small, let one teacher do the work; where rooms are large, use two. Many a teacher who is too weak to do loud work may make a most efficient individual teacher. Individual teaching is an excellent tonic for a weak teacher.

The Batavia System offers great financial advantages. Where communities have rooms large enough for large classes, they simply get a new teacher, instead of a new teacher and a new room. In the one large room you need only a few more desks, while in a new room you need a complete outfit of desks, charts, blackboards, etc. And then think of the 20,000 teachers of Dr. Schaeffer, and the four thousand of Mr. Kennedy, and say a prayer for the great, good man.

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THE MORAL ASPECT OF STOCKWATERING.

IN the December, 1907, number of this magazine the present writer took occasion to dissent from the statement of Father Slater, S.J., in the issue of the preceding month, that a good understanding of the general principles of justice as presented in our manuals of moral theology, would enable the average priest to solve practical problems in business ethics without "much difficulty." The writer contended that the manuals ought to provide us not only with a statement of general principles, but also with specific applications of the prin-

ciples to "established and widespread industrial practices and institutions." In the REVIEW for October, 1908, Father Slater refers to this criticism of his earlier statement, and proceeds to apply the recognized principles of justice to the practice of overcapitalization, more commonly called stockwatering. According to his view, the chief difficulty attending a task of this kind is to get a clear idea of the physical, or business, nature of the operation which is to be morally evaluated. Undoubtedly this is always a real difficulty, often a great difficulty, but not in all cases the chief difficulty. All the current business methods and practices that are of much importance for the moralist receive treatment either in the ordinary manuals of economics, or in special works, or at least in the magazines. As a rule they are so presented that they can be fairly well grasped by any educated man, even by one possessing no technical economic training. The priest on the mission may have obtained a pretty good understanding of a business operation, may be familiar with the general principles of justice which the operation involves, and yet may fail to give a correct, or at least an adequate statement of the morality of the operation. His failure may be due either to the complexity of the operation or to its dissimilarity to all the recognized classes of activity to which the principles of morality have already been applied. In the former case he finds it extremely difficult to keep the details of the practice, their inter-relations, and effects, before his mind in such a way that his moral evaluation will take adequate account of all of them; in the latter case he realizes that the practice does not fall completely within any of the well-known kinds of conduct which are discussed and ethically estimated in the manuals of moral theology. Of the two situations the second is by far the more serious, since it compels the priest to enter an unexplored field, to take a step in advance of the existing state of development of moral science. In a word, he is called upon to give to the recognized moral principles a new and wider extension. His task is not simply to take one of the ready-made proximate and specific principles of justice as the major of his syllogism, a brief state-

ment of the business practice in question as the minor, and then to draw the obvious conclusion. The work before him is not of the nature of an exercise in logic or geometry; it is development and constructive. He must go back to more remote and more general juridical principles, and formulate for himself a proximate principle which will serve as the major term of his decisive syllogism. This was the situation at the close of the medieval system of industry, when money first became almost universally capital. Money-lending took on a character which was not quite like any of the well-known transactions that had long before been appraised by the moralists. Hence the centuries-long discussion of the lawfulness of interest, during which there occurred a true development of doctrine, the chief stages of which are marked by the *damnum emergens*, the *lucrum cessans*, and the now prevailing theory that money is virtually productive. A similar situation confronts the priest today when he attempts to estimate the moral quality of such business institutions as monopoly, the wage-contract, and stockwatering.

That the current works on moral theology do not adequately meet this situation, that they in fact make no formal attempt to meet it, must be apparent to anyone who studies them carefully in the light of many of our industrial operations, and in the light of the prevailing uncertainty of priests who attempt to estimate the morality of these operations. The writers of the manuals have not given sufficient attention to the economic life of the time, and consequently have not given to the general principles of justice that development, extension, and specific formulation which would enable the average student or priest readily to apply principles and correctly to evaluate practices. This constructive work is not, indeed, easy. It requires painstaking observation and analysis of actual conditions, such as the theologians and canonists of the Middle Ages expended upon the industrial practices of their time. It supposes a generous use of the method of induction, as well as the method of deduction. Its fruits would be something more and better than "compendiums made and fashioned with a

somnolency almost senile, without a trace of profound study or exact criticism," which, in the opinion of a writer in the *Civiltà Cattolica*, was the net result of the labors of those who wrote on moral theology between 1850 and 1890 (quoted in an article by Dr. Bouquillon, "Moral Theology at the End of the Nineteenth Century," *The Catholic University Bulletin*, April, 1899). In the article just mentioned, the learned Professor—whose students will vividly recall the high place which he assigned to moral theology among the sciences—wrote: "We must regretfully admit that moral theology has failed to keep pace with the times . . . The science has failed to put itself in touch with new currents of thought; failed to anticipate problems of life, and to win consideration for the solutions which it offers." Among the questions which have not been adequately treated in moral theology, and for which even the clergy seek solutions elsewhere, Dr. Bouquillon cited those concerning wages, property in land, and education. Toward the close of the article he said: "We have not had a single new and profound study of usury in half a century, notwithstanding the prominence into which the socialists have drawn the question." This sentence is noteworthy in view of the appearance less than a year ago of a book which defends the thesis that the Church has never admitted the productivity of capital.[1] According to this writer, who is a Catholic, and seems to be acquainted with the literature of his subject, the Church has never held that pure interest is justified by any title or circumstance connected with the transaction of lending or investing money. She has merely tolerated the receipt of interest for social reasons, chiefly the prevalence of materialism and avarice, just as God tolerated divorce and polygamy among the Jews because of the hardness of their hearts. If the case be so with the hoary question of interest, how much less satisfactory must be the meager discussions in our manuals of the newer ethico-economic problems? To be sure, the manuals of moral theology cannot be expected to consider

[1] "Die Bedeutung der Marxschen Kapitalkritik," von W. Hohoff, Paderborn, 1908.

every petty business device in all its details. All that is asked or needed is that they should draw out in concrete fashion the principles which fit certain characteristic types of operation, leaving to the student and the priest the task of applying these particular principles to the varying instances and details of the general type. The principle which would serve as the major term of the syllogism whose conclusion is to describe the morality of a given business practice, ought to be more proximate and specific than those which the manuals offer at present. Fuller and more detailed presentation of the principles would naturally be sought in special works.

Now stockwatering seems to be a characteristic type of the sort referred to above. It seems, moreover, to involve both of the difficulties considered in the first paragraph of this paper. Owing to the different classes of persons that it affects, and the numerous and ingenious forms that it assumes, it is complicated and many-sided. Presenting a new form of activity, it compels the moralist to carry his general principles into a new field, and to give them a new specific formulation. In his treatment of the subject, Father Slater almost, but not quite, fully meets the first difficulty. He discusses all the typical methods through which stockwatering affects the investor, but for some reason he did not deal at length with its bearing upon the consumer. As a consequence of neglecting this point, he ignored entirely the second difficulty mentioned above. For it is precisely this question of the injury done to the consumer by stockwatering that takes the moralist into a new field, and compels him to give to principles a more specific formulation. This problem of the consumer is not only more difficult but more important than that which concerns the investor, for it affects more persons, involves more money, and figures much more largely in public discussion. Yet Father Slater touches it only in passing, and the estimate which he seems to give concerning its moral aspect is vague, inadequate, and apparently contrary to the judgment of the great majority of persons, at least in America, who have thought about the subject. On page 370 of his article, he declares that *earning*

power as well as cost is a fair basis of capitalization, provided that no injury results to stockholders, creditors, or "others." Now these "others" must be either the employees of the corporation or the consumers of its products, but Father Slater does not clearly tell us when, if ever, either of these classes is injured by capitalizing a company on the basis of its earning power. True, he asserts a little later on that capitalization in excess of cost will have practical importance for the moralist only where the State sets a limit to the rate of dividend. "It may be that a larger percentage than is allowed by law to be paid in dividends would be the fruit of extortion and unjust dealing on the part of the corporation, and if this be so the shareholders will have no right to the excess which is the fruit of injustice" (pp. 376, 377). His decision, therefore, seems to be that a capitalization which promotes the getting of very high dividends on the actual investment will not be unjust to the consumer, except where dividends are limited by law, and that even then it will not always be unjust. But he makes no attempt to prove the first point nor to explain the second. Yet these are precisely the questions which the general public as well as the student and the priest most earnestly asks the moralist to solve.

In an article headed "Is Stockwatering Immoral?" the present writer has tried to cover all phases of the subject.[2] That portion of it which deals with the investor will form the subject-matter of the remaining pages of the present paper. Father Slater has given sufficient attention to the investor and the creditor. It may perhaps not be superfluous to begin the discussion by recalling the definition of stockwatering.

All agree that it means the issuing of stock in excess of a proper capitalization, but the beneficiaries of the practice do not subscribe to the view of the majority as to what constitutes a proper capitalization. The definition of the *Century Dictionary*, which Father Slater adopts, "the issue of new shares without a corresponding increase of actual capital," and

[2] See *The International Journal of Ethics*, January, 1908.

the definition of the United States Industrial Commission, "the issuing of securities that do not represent money invested in the property," reflect the prevailing acceptation of the term, and imply that the proper basis of capitalization is to be found in the *cost*, either original cost or cost of reproduction, of a business. A small minority, comprising for the most part corporation directors and a few economists, maintain that the proper basis is *earning power*, and give a corresponding definition of stockwatering whenever they employ the term in an opprobrious sense.

The issue of stock in excess of actual investment, or the money cost of a business, is sometimes defended on the ground that in hazardous enterprises the stock must be sold at a discount. Hence the face value of the capital stock will necessarily be greater than the cost of the concern. The argument is not a valid one, inasmuch as the stock of the most hazardous business venture could be sold at par by the simple device of offering a correspondingly high rate of dividend. If investors will pay only eighty dollars for a share whose par value is one hundred, and which pays six per cent., they in reality demand seven and one half per cent. on their actual investment. It would seem clear, therefore, that the stock would sell at par if it promised the latter rate of dividend. The charge upon the company and upon consumers would be precisely the same, and there would be no concealment of the relation between cost and profits, nor deception of investors or consumers. As a matter of fact, however, the amount of stockwatering which represents *bona fide* discounts on account of risk, is relatively insignificant. A second argument is based on the fact that every corporation requires a greater or less amount of ready cash for the actual operation of its business. It is contended that this can be obtained only through the sale of securities which do not represent physical cost. There would seem to be no good objection to this plan in those cases in which the working capital cannot be obtained on the security of the plant, for the money needed is truly a part of the cost, or assets, of the enterprise. Nevertheless the recent German Company law

prohibits issues of stock for the purpose even of paying organizers' commissions, and requires that this outlay be provided through the sale of securities at a premium.[3] There is no doubt that risk, working capital, organizers' commissions, and every other legitimate expense which is not included in the cost of the physical property, could be met through this device of a higher dividend on a smaller capitalization. Surplus earnings which are due to exceptionally efficient management, could be distributed in the same way, while the exceptionally efficient directors could obtain ample special rewards in the form of higher salaries.

It is sometimes asserted that, since a concern will always try to make as large a profit as possible, its capitalization will have no effect upon the prices it will demand for its products. This is one of those half-truths which are frequently more misleading than a whole falsehood. Undoubtedly the capitalization of *competitive* concerns does not affect their charges, for competition keeps the latter down to the level of a fair return on the actual investment. With concerns possessing some advantage of monopoly the case is quite otherwise. When these are overcapitalized their directors will necessarily strive harder to maintain excessive prices than they would in the absence of holders of watered stock clamoring for dividends. The existence of this fictitious stock constitutes a strong impetus to higher charges. Were there no water in the stock, high prices would mean either a high dividend rate or the accumulation of a surplus, either of which would quickly lead to a popular demand for a reduction of charges by public authority. It is true that the cost-value of an overcapitalized concern can be ascertained by a public valuation of the physical property. An examination of its earnings will then show whether a part of its charges are levied to pay dividends on water. The work of valuation is, however, a difficult and highly technical process, and is invariably rendered still more difficult by the opposition, political and otherwise, of the overcapitalized com-

[3] Cf. Ripley, *Trusts, Pools, and Corporations*, p. 401.

panies.[4] To take only one instance, the railroads of America have for many years been paying dividends on a large amount of water, yet their physical or cost value has not been ascertained in more than four or five of the States. When Senator La Follette pointed out, during the debate on the Hepburn Rate bill in 1906, that the attempt to fix reasonable railway rates by law would be a failure unless the value of the property upon which dividends were to be paid were first determined, his amendment providing for the necessary valuation was overwhelmingly rejected by the Senate. Even President Roosevelt did not then realize the essential connexion between reasonable rates and physical valuation. Moreover, the legal rate-making authorities sometimes permit higher charges precisely because the road happens to be overcapitalized. Commissioner Knapp, who testified before the Industrial Commission that railway rates did not seem to be much influenced by capitalization, nevertheless admitted that when determining the reasonableness of a particular rate, the Interstate Commerce Commission would make some allowance for the financial condition and the exceptionally high outlay of a road on account of dividends and interest on existing stock and bonds.[5] All the facts point to the conclusion that, while stockwatering may not *directly* affect charges, that is, charges are not always high where the stock is watered and low where it is not watered, it exerts a powerful indirect influence toward keeping them higher than they would be in its absence. This is the verdict of the Industrial Commission, at least with regard to the railroads.[6]

Stockwatering, that is, the issue of stock in excess of the actual investment in or the physical cost of a concern, is therefore not justified by any legitimate business need, and is an indirect cause of higher charges to the consumer. But there are two conceptions of cost. Which of them is preferable in reason and in justice as the basis of capitalization?

[4] Cf. Ripley, op. cit., p. 125.

[5] "Final Report of the Industrial Commission," p. 413.

[6] Ibid., pp. 414, 415.

Original cost is defended on the ground that investors are entitled to a fair return on the amount of money that they have actually put into a business, but not to anything more. While this contention is on its face reasonable, it leaves out of account certain factors which would make capitalization on this basis sometimes too high and sometimes too low. It would be too high in those cases in which an exceptionally large outlay for labor and material, antiquated mechanical processes, or incompetent and dishonest management, had made the actual cost of construction much greater than would be the present cost. To capitalize these abnormal expenditures and fix the price of the product accordingly, would seem to put an unreasonable burden upon the public. On the other hand, original cost would give too low a basis in the case of concerns whose first cost had been exceptionally small, or whose physical property in the form of real estate had greatly appreciated in value. With regard to the latter point, it would seem that the members of a corporation have as much right as have individuals to profit by the unearned increment of land. However, original cost is the standard adopted and enforced by the conservative, and on the whole, excellent Company law of Germany.

Cost of reproduction, or replacement, means the present cost of providing physical property of the same efficiency as that actually possessed by the corporation, including the cost of land equally suited to the business. For example, the reproduction cost of a railroad comprises the cost of rails, ties, cars, locomotives, buildings, and all the other items of manufactured equipment, together with the right of way and terminal facilities,—all in the same condition of efficiency as the existing property. Depreciation, as distinguished from the cost of maintenance, should also be capitalized.[7] Evidently cost of reproduction differs from original cost, not only because of changes which take place in the cost of construction and the price of land, but also on account of constant improvements

[7] Cf. Ripley, op. cit., pp. 136, 137.

in mechanical processes. In 1900 electric motors of a greatly superior kind could be obtained for one third of their price six years previously. Cost of reproduction has been adopted in the anti-stockwatering laws of Massachusetts, in the corporation laws framed by Congress for Porto Rico, and in the decisions of some of our State courts. The Supreme Court of Minnesota decided in 1896 that the rates fixed by the State Railroad and Warehouse Commission were reasonable, not because they afforded a fair return on the original cost of a certain railroad, which was exceptionally low, but because they yielded a fair interest on the cost of rebuilding the road at that time.[8] In the case of Smythe *vs.* Ames, the Supreme Court of the United States seems to have indicated a preference for the same standard.

The chief and sufficient justification of this basis of capitalization is that it is the prevailing one in all competitive businesses. The individual, or firm, or corporation that operates a farm, or a mercantile establishment, or a factory, gets returns which are determined not by the original investment last year or several years ago, but by the amount that it costs a competitor to enter the same business now. The price for which these concerns will sell is likewise the present cost of duplicating them. Consequently it is altogether reasonable that this basis should be the standard of values and profits in the case of monopolistic corporations. Cost of reproduction is also fair to the public, enabling it to get the benefit of industrial improvements, and compelling it to pay higher prices whenever the cost of establishing a business has increased. Nevertheless it cannot be proved that original cost is certainly an unfair standard. If the "dummy Construction company" and the stock bonus be excluded, Mr. Stickney's rather liberal conception of the original cost of a railroad can be accepted as substantially fair: "The amount which, under the circumstances existing at the time the road was built, it actually cost the company which constructed it, including all the dis-

[8] Cf. "Final Report of the Industrial Commission," pp. 410, 411.

counts it was obliged to make on the sales of its securities, and the commission it had to pay on the sales; also the loss of interest during construction and after the line was completed, while it was developing its business up to the point of earning its interest, together with all the additions which have been made from time to time, not paid for out of earnings." [9]

Assuming, then, that stockwatering compels or tends to compel the consumer to pay higher prices for goods or services, say, the products of a steel factory or the carrying facilities of a railway, than he would have paid if the factory or the railway had been capitalized on the basis of its physical cost, —what precisely is the moral character of the practice? It is immoral for the simple reason that *it aims to get an unjust rate of interest on the money actually invested.* And the unjust interest is extorted from the consumer in the form of exorbitant prices. Why are the prices exorbitant, unjust? Simply because, on the one hand, they are not justified by the cost of producing the goods and services, which is the only objective measure of the just price of goods in our time, nor by the judgment of the community, which is the subjective measure of fair dealing; and, on the other hand, because these prices are the means to and the counterpart of the exorbitant interest obtained by the corporation. Generally speaking, this aim at excessive profits on the actual investment is present either actually or virtually in every case of stockwatering. It is actual when those who issue the fictitious stock expect to direct the business themselves, and exact dividends on the water; it is virtual when they know that the existence of the water in the stock will exert a similar pressure on their successors. When the dividends are actually obtained on the watered stock the injustice to the consumer is transferred from the region of intention to the region of accomplished fact. For example, a return of six per cent. on a capitalization that is one half water, is equivalent to twelve per cent. on the cost of actual investment. If the maximum fair rate of profit or interest

[9] *The Railway Problem*, p. 197.

is six per cent., one half of the net returns represents unjust charges to the consumer. To that extent he is defrauded. Says the "Final Report" of the Industrial Commission: "The issuance of additional securities on the basis of increasing earning power makes it possible for a company covertly to secure exorbitant returns on the actual investment" (pp. 409, 410). To be sure, if this end were never sought and never realized, if the excess securities were kept merely as ornamental adjuncts of the property, there would be no exorbitant prices chargeable to the practice, nor any unjust treatment of the consumer.

Why is the rate of interest which is sought, and frequently obtained, through the device of watering the stock, exorbitant and unjust? Because it *exceeds the prevailing or competitive rate* on investments of the same kind. The men who strive for exceptional profits through stockwatering, are afraid, as a rule, to seek the same end by the simpler, more direct, and more straightforward method of fixing an unusually high rate of dividend on a capitalization representing the actual cost of the business. For example, if the promoters of a railroad which actually costs fifty million dollars wish to obtain twelve per cent. on their money, and if the prevailing return on investments of this character is only six per cent., they will arouse much less opposition by getting six per cent. on a capitalization of one hundred millions. They realize that the public looks upon any higher rate than the prevailing or competitive one as unjust. And the public is right. Catholic theologians teach that the just rate of interest on money *loaned* is that rate which generally prevails in the open market, a moderate rate, the rate which the best judgment of the community regards as sufficient and reasonable.[10] Why should a different standard of justice be permissible in regard to money *invested*? Why should the man who buys the stock of a railroad, thus becoming an owner and investor, be justified in getting a higher return (barring a percentage to cover the

[10] Tanquerey, *De Justitia*, no. 906; Lehmkuhl, *Theologia Moralis*, I, nos. 1107, 1108.

difference in risk) than the man who buys the bonds of the road, thus becoming a creditor and lender? The theologians do not, indeed, discuss this question of the just rate of interest on investments, and this is one of the valid grounds of complaint against them, but the same principles, the same reasoning, and the same standard ought to apply here as in the case of loans. Owners of capital apply this standard themselves in all competitive businesses; for the rate which they demand and obtain on investments is always the loan-rate plus a percentage equivalent to the particular risk of the investment. It is only in the case of monopolistic concerns that stockwatering enables the stockholders to obtain a higher rate than this. What sacredness is there about a monopoly which would justify its owners in getting more than the rate which satisfies competitive investors? Perhaps the prevailing competitive rate is too low to satisfy the requirements of justice in either kind of business, competitive or monopolistic. Perhaps; but the supposition is entirely gratuitous, and utterly incapable of proof. Or, mayhap the general rule of justice with regard to the returns on investments is that the investor has a right to all that he can get, whether through stockwatering, the more specific devices of monopoly, or any other form of extortion that may be perpetrated under the guise of a free contract. This standard has the merit of simplicity, and the approval of the *sensus communis monopolisticus*, but it constitutes an as yet unjustified exception to the traditional principles of just price. If competition be not the objective determinant of justice in this matter, no such measure exists. For we cannot simply by regarding the relation between the investor in a a business and the consumer of the product of that business, say what rate of interest is a fair return on the investment. Indeed, we should find it extremely difficult to prove that the former is entitled to any interest at all if we confined our attention to the equities of the situation between himself and the consumer. The ablest Catholic economist in the English-speaking world declared that the investor is sufficiently remunerated through the preservation of his capital by the work-

ers who utilize and renew it.[11] This may be an extreme view, but the fact remains that the nearest approach to a satisfactory justification of the receipt of interest, whether on loans or investments, is to be found in considerations of social utility. It is probable that interest is necessary in order to evoke the amount of capital that society needs. In itself this is not, indeed, an adequate justification of the individual capitalist's claim to interest; for Mr. Devas may be right in his contention that the capitalist is sufficiently remunerated when his capital is preserved for him by those who use it, and the exaction of an additional remuneration in the form of interest may be a form of extortion which the public endures as a choice between two evils, just as the very ignorant borrower pays an exorbitant rate to the loan shark. On the other hand, the fact, assuming it to be a fact, that men would not provide sufficient capital for the needs of society without the incentive of interest, may be an indication that the social estimate (which properly understood is the subjective determinant of justice in industrial transactions) regards the task of providing capital as insufficiently rewarded except through the payment of interest; "assuming that interest is socially necessary," for the necessity is denied by some writers.[12] While the latter contention is a pure hypothesis, the opinion that a lower rate of interest than the one now prevailing would bring forth at least as much capital as does the present rate, seems to be all but certainly established. According to this view, the existing competitive rate is unjustly high rather than unjustly low. At all events, since society's need of capital is the only approximately satisfactory justification of interest, and since that need is adequately supplied through the current rate, the current rate, the prevailing competitive rate, is sufficiently high to meet the requirements of justice. The objection that less capital would be saved and invested if the exorbitant interest obtained by the beneficiaries of stockwatering and other monopolistic prac-

[11] Devas, *Political Economy*, 2d ed., p. 507.

[12] Cf. Hobson, *The Economics of Distribution*, pp. 257-265.

tices were no longer possible, may be passed over as utterly unwarranted by any comprehensive view of the facts of industrial life. Finally, the contention that the right of the capitalist to the product of his capital may possibly entitle him to get more than the competitive rate, can be sufficiently answered by two brief statements: first, that this title of the productivity of capital is extremely weak, and second, that whatever the true product of capital is, it does not exceed the amount which the business world attributes to capital in the shape of the prevailing rate of interest.

Now this conclusion that the competitive rate marks, generally speaking, the upper limit of fairness in the matter of interest on investments, which emerges from every objective view of the situation, is fully confirmed by the subjective determinant of justice, the social estimate. According to the Industrial Commission, "the principle is generally accepted at the present time that capital is not entitled to more than a certain fair rate of profits."[13] Both the general public and the courts interpret "a certain fair rate" as the rate obtained from competitive investments.

Does it follow, then, that persons who are responsible for the watering of stock are in every case guilty of the sin of injustice toward the consumer? By no means. The operation may sometimes be free from even intentional injustice, as when a concern issues common stock, knowing that it can never pay dividends, but hoping that it may become the object of speculation on the stock exchange. Whatever injustice attends this issue of stock will affect not the consumer but the investor. Again, the amount of water injected into the stock may be only sufficient to offset the discount at which the stock sells because of the exceptional risk, or only sufficient to absorb those exceptional profits which arise out of exceptionally efficient business processes or business management. As already noted, stockwatering is not necessary to meet either of these situations, but if it does take place it need not involve

[13] "Final Report," p. 409.

either intentional or actual injustice. Finally, so long as the intention and the effort to get dividends on the water in the stock of a corporation fail of realization, the consumer suffers no actual injustice. Actual injustice occurs only when the prevailing competitive rate of dividend is obtained on stock which represents no element of legitimate cost, nor any exceptional services to the community.

Suppose the stock of a public-service corporation, say, a railroad, has been generously watered, and yields normal dividends on the whole issue, but the State intervenes and reduces the carrying charges to a figure that will provide normal dividends on only the actual cost of the road. As a consequence, some if not all of the stockholders will receive less than the prevailing rate of interest on their shares. Are they, the " innocent investors," unjustly treated by this action of the State? It is difficult to see how an affirmative answer to this question can be justified. In the first place, a large proportion of the holders of the inflated stock are not innocent at all, but are more fittingly described as speculators who are quite well aware of the true character of their property. In the second place, the consumers, who furnish the wherewith to pay dividends on the fictitious capital, are much more numerous and stand to lose much more than those purchasers who were innocent and ignorant, and hence would seem to be more deserving of the protective action of the State. While the latter should have prevented the issue of watered stocks, its failure to do so is in so sense equivalent to a guarantee that the stocks are perfectly legitimate, either legally or ethically. The State is therefore under no strict obligation to protect even the *bona fide* investors. Mr. Stickney's contention that, inasmuch as the railways are " *quasi* agents " of the State, their stock-watering operations ought to be ratified and protected by their principal, is far-fetched and inconclusive.[14] He admits that the State is not obliged to protect the innocent investor when the watering process has been accompanied by fraud; but prac-

[14] Op. cit., pp. 199, 200.

tically all watering, except in the two cases mentioned in the last sentence of the last paragraph, is fraudulent, for it is an attempt to impose unreasonable burdens upon the public. Besides, the railroad is not formally and fully an agent of the State, but only a "*quasi* agent." No such strict relation of principal and agent is admitted by the United States Supreme Court, which decided in Smythe *vs.* Ames that a railroad corporation "may not impose upon the public the burden of such increased rates as may be required for the purpose of realizing profits upon such excessive valuation or fictitious capitalization." Again, the maxim, *caveat emptor*, ought to apply as fully to the "innocent investors" in watered stocks as to the buyer of anything else. The State does not undertake to protect against loss the man who lends his money on insufficient security, nor the man who is induced through a highly imaginative prospectus to invest in a worthless copper mine, nor the man who buys stolen goods from a pawn shop, nor even the man who loses his money to a highwayman because of inefficient police protection. Whatever penalties the State inflicts in these cases are visited upon the perpetrators of the crime, not the general public. The same rule should hold good in the case of stockwatering.

Since the chief aim of stockwatering is to obtain excessive profits on an investment, it affects the laborer in much the same way as the consumer, though less effectively, owing to the greater ability of labor to resist. The tendency and policy of all overcapitalized concerns is to make both the consumer and the laborer pay tribute to the dividend receiver. Consequently, so long as all the stockholders have not received the full rate of dividend, a stronger effort will be made to keep down wages than would be made if there were no water in the stock, and no correspondingly increased outlay for dividends. During the business depression which began in 1907, many of these corporations, for example, some of the railroads, reduced the wages of their weakest and poorest-paid workmen below the level of decent living. Had their stock not been watered, many of them could have left wages undisturbed,

and at the same time paid normal dividends on the actual investment. Of course, if the owners of corporations recognized the truth that the laborer's claim to a just wage is ethically superior to the capitalist's claim to even the normal rate of interest, the former would not be affected by the existence of water in the stock of the corporation that employs him. Unfortunately this hypothesis is not realized in the concrete world of business.

The assertion made in the early part of this paper, that the chief difficulty in attempting to apply the principles of justice to the practice of stockwatering centers about the consumer, must now seem to be evident. At any rate, it would seem to be clear that the task of morally evaluating business operations of this kind from an average study of our manuals of moral theology, is neither easy nor simple. Again, it would seem to be not improbable that the adequate discharge of this task involves a more concrete development, a more specific formulation of the principles of justice than is now available. One such statement or formulation has been laid down in these pages, namely, that, generally speaking, investors have no right to more than the competitive rate of interest. The principle may be unsound, but it is favored by all the analogies and presumptions of moral science, and its unsoundness is at least incapable of demonstration. And it will contribute not a little toward the solution of many other ethico-industrial problems.[15]

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[15] Cf. "The Moral Aspect of Monopoly," in the *Irish Theological Quarterly*, July, 1908.

THE BLINDNESS OF THE REVEREND DR. GRAY:*

OR

THE FINAL LAW.

CHAPTER X.

DUNKERRIN CASTLE.

UNDER the same heavy pall of darkness, under the same smoky mist, that seemed now to descend from the heavens and again to exhale from the earth, the same Christmas was spent, but not under the same conditions, at Dunkerrin Castle. The half-gypsy, half-tinker tribe, were all gathered together in a large room of the old castle,—the grandmother of sixty bending now over the fire, now over the cradle, where the youngest child was sleeping; the father seated on a wooden chair smoking; the children romping or fighting for the bones of the fowl that had served as a Christmas dinner. There was an aspect of debility about the old woman, as she bent herself almost double over the fire, contrasting strongly with the erect and almost defiant attitude she assumed when she went amongst the people and carried the terrors of her supposed supernatural powers amongst them. She was an actress off the stage, and she seemed limp and broken under the weight of her years. Her son was a long, lithe, active fellow, who, even in repose, seemed to keep every sense and sinew on the alert against surprise; and even now, as he smoked calmly, his eyes seemed, whilst watching the flames that shot up the chimney, to be afar in their vision, seeing what might be even more truly than what is.

The dusky brood of children varied in appearance as much as in age. The eldest girl was positively ugly; yet her brother, next in age, was as beautiful as those pictures that represent Ribera, the Spanish artist. Then again, the girl next in age was as perfect in face and figure as any gipsy traditions could show; and so on, down through the entire line of brown young savages to the baby who cried in her cradle.

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Except the noisy tumult of the children, quelled from time to time by words or blows from their granddame, there was no sound audible. But a trained ear would catch, at regular pauses, a long, low gurgling sound, the swish of the waves that this night broke softly outside and then rushed tumultuously through the tunnel right under the room where the gypsies were keeping their Christmas. Sometimes, in the high swell and purpose of the tide, the waters thundered and seemed to shake to its foundation the stout old castle, and then to break away in hissing volumes of water that seemed to sweep the foundations with them.

The room where the family were gathered was very large, square, and lofty. The floor was of stone; and the roof ascended dome-like, or like a beehive, layer upon layer of apparently small stones leashed on one another till they closed narrowly in the summit. The narrow slits that opened in and served as windows were carefully blocked up with old clothes driven deep into the wedges of the walls, so that not a ray of light could be seen from the outside, nor could a listener or watcher learn aught of what transpired within. High up on one of the walls was the Gothic door, strongly iron-hinged and studded with nails, through which Dr. Wycherly had made his way and found his wife's supposed tresses. But it looked so massive and so antiquated that a careless person would deem it but a piece of mock masonry or woodwork without any further use or design. Over in one angle of the building was a litter of straw held in place with a framework of heavy stones. Two or three ragged coverlets were cast loosely upon it. A pony's harness and a few boxes made up the rest of the furniture. The larder was a niche near the fireplace; and it was the one opulent thing that relieved the misery of the place, for it was crammed with turkeys, geese, and chickens, which had been reported missing from many a desolate fowl-yard during the past eventful fortnight.

As the night wore on, and the children's cries died away, as they clambered undressed into their straw couch, the eldest girl and boy alone remaining up with their parents, the old woman said, in a half-querulous manner:

"Get out the brandy, little Pete. Why not we spend Christmas, as well as the Gorgios?"

He rose up lazily, and yet nothing loth; and was about to mount a ladder toward the door that was sunk into the masonry, when

he paused, listened, and thought he heard a footstep outside. Just then, a mighty sweep of waters, borne in on the swell of the tide, hushed every sound for a moment; and when there was silence, a tap was distinctly heard at the door. The man hastily removed the ladder, whilst the old woman lowered the lamp, and the two eldest children looked from father to granddame, as if asking what they were to do in the sudden emergency. Then the old woman, in answer to a look from her son, nodded; and he going over, undid the bolt, shot back the lock and the visitor entered.

It was Ned Kerins, proprietor of the farm, which was now such a storm-centre in the parish. He seemed to have taken a little drink; but was in perfect command of himself, and, as he entered, he said with the half-playful, half-apologetic tone of a man who knows he is not welcome:

"You did not expect a visitor such a night as this?"

"A friend is always welcome," was the reply, as Pete closed the door, and then stood irresolute, waiting for Kerins to speak.

"I guessed so. Otherwise I shouldn't have come. But I haven't come empty-handed. See!"

And drawing a bottle of whiskey from his pocket, he handed it to the old woman.

"You see," he added, sitting on the box which Pete had offered him, "it was lonesome up there at Crossfields. My two protectors are now lying dead drunk, one at each side of the fire in the kitchen; and I guess I should be very soon like them, had I remained. Get a couple of glasses, Pete, and let us drink together. It is ill drinking alone."

Pete got the glasses leisurely. The old woman, whilst rocking the cradle with her left-hand, kept her keen black eyes fixed on their visitor. She divined that it was not pleasure, nor the sense of loneliness, that drove him forth from his home on such a night.

"Thou hast done ill, friend Kerins," she said at length, assuming her oracular way of speaking, "in leaving thy home to-night! When the wild hawk leaves his nest, you will find nought but blood and feathers in the morning."

"Never fear, Judith," he cried, as the liquor gave him courage. "The enemy have won one victory to-day; and they will get drunk over it to-night."

"What victory?" cried the old granddame. "We have not been out to-day; and news does not come but slowly here."

"Better things than news seem to have come," he said, laughing and nodding at the larder.

"Yes," she said, and there were anger and suspicion in her tone. "The people open their hearts largely to the poor at Christmas time."

"Now, don't be angry, Jude," he said, with a laugh. "I'm not suspicious. And in any case, the fox always kills far away from home."

"But you haven't told us what the Duggans have gained," she said, waiving the question. "How have they gained a victory, and over whom?"

"Oh, by Jove," he said, "over the biggest man in the parish. They stopped the priest's jues to-day. Not a man that entered the chapel paid a cent."

The old woman's eyes glistened with pleasure, but she said:

"It is not meet for you to rejoice thereat, friend Kerins; for is it not on your account that he is at war with his parishioners?"

"And I don't rejoice, friend Judith," he said, adopting her mode of speech. "I only wonder that the great man took his punishment so easily."

"He did?"

"Yes! he passed in without a word, although he saw Dick Duggan and his confederates frightening off the people. He had a young lady with him. He passed in, and said not a word."

There was silence for a few seconds. The old woman raked out some white ashes; and then bade her son go forth and bring in fresh timber for the fire.

"Yes, you are right," she said, "in coming hither. We shall make a night of it, when Pete comes in. Pull thy chair nearer, and drink!"

"So, as I was saying," he continued, accepting the old woman's invitation, and bending over the smouldering ashes, "my men are safe to-night. And, as I was saying, it is lonesome up there alone; and then, I had a fancy—where's Pete?"

"Gone for fresh fuel in the stable. He'll be back presently. But you were saying? —"

"Oh, yes, I was saying, or about to say, that I had a fancy to spend my first Christmas night in Ireland in the place where my forefathers lived. You know this old castle belonged to us?"

"I know it is called Dunkerrin Castle," she replied. "But I never heard that you had any rights in it."

"Oh, I didn't say that," he cried, shuffling on his rude seat. "I have no rights now. But maybe, I might yet. The old doctor is failing. His son, the mate will never come back to live here —"

"How do you know that, Kerins?" she said. "He has been home from sea before; and you must know his father intends the place for him."

"Oh, I suppose so," said Kerins. "You know more about people than I do. I keep to myself always. In fact, I am surprised at my coming down here to-night; but I had a fancy— Where's Pete?"

"Gone for fuel," she said angrily. "Didn't I tell you so? Here, Cara, go and see where is your little father gone. This man is impatient. He does not like my company."

"Now, now, Judith," said Kerins soothingly, "don't be cross. I meant nothing. Don't go out, lass; the night is dark."

"Oh, but she must go," said the old beldame. Then, turning to the girl, she said:

"Go!"

"You see," said Kerins, "as I was saying, I had a fancy for the old place—not that I'd care to live here; but you see, old times and old recollections come back. My father often told me that our ancestors were freebooters here. They owned neither king nor country. They regarded only their own kith and kin. They held all this land which the old doctor holds now—by confiscation, of course, and Crossfields, and the Duggans' farm, and all the land down to Athboy. An' they used go out to sea— What's that?"

"Only the tide," said Judith, as a deep roll as of thunder reverberated beneath them, and the seas seemed mounting up to submerge the old castle. "The son of the freebooters and sea-pirates should not shiver on such firm ground as this."

"I'm not afraid," he said, "and I am not the son of a freebooter. I was only saying my ancestors used go out to sea in their great ships by night—at least, so I heard my father say— and, I suppose, they were pirates and smugglers. This old place is just the place for smuggling."

He did not see the fierce look of hate and suspicion the old Sybil cast upon him.

"I heard of the Kerins, too," she said, calmly, disguising her anger and fear. "I have heard it said that many a man felt the point of their dirks for less than what you have said to-night."

"Yes! it was a word and a blow," he replied, not heeding the threat. "They say there was a secret chamber here in the old castle, where they kept their smuggled goods—brandy and tobacco; and they also say, there was a deep hole here somewhere, through which they dropped into the tide the people they murdered. Of course, these are old legends and stories that have no meaning now; but it only shows what rough times these were—it was all fighting and blood, every man's hand against every one else."

The girl, Cara, came in, bearing in her strong arms a little pile of pine logs for the fire. She was humming an air lightly; and, as she approached the fire, and flung on log by log, she broke into the familiar Romany rhyme:

> Here the gypsy gemman see,
> With his Romany gib, and his rome and dree,
> Rome and dree, rum and dry,
> Rally round the Romany Rye.

Then she rapidly changed it to the old nursery rhyme:

> The farmer loved a cup of good ale,
> And called it very good stingo.
> There was S with a T, T with an I, I with an N,
> N with a G, G with an O,
> There was S T I N G O;
> And called it very good stingo.

"Where does thy little father tarry?" said Judith.

"In the stable," the girl said. "The pony is sick. He is physicking the pony. Hark! there the pony stamps his little foot. The pony does not like physic."

The "little father" was not physicking the pony, although the pony was stamping his "little foot". The "little father" had long since sped up the narrow path that led to the chine of the hill beneath which Kerins's farm lay. The "little father" had then grown more cautious, for the great brown collie gave tongue when he heard the strange step; but a whistle, a long, low, caressing whistle, subdued him, and the "little father", after peering through the window, carefully entered the house. It was quite

true what Kerins had said. The two Defence Union men were lying, heavy in drink, one at each side of the fire that had now smouldered down into dead white ashes. They were bulky fellows, with whom the "little father" would have had no chance had they been sober. But now they were at his mercy. He stooped down, and picked their pockets clean of every bit of money they possessed. Then, looking around, he spied their revolvers, ready to hand, on the kitchen settle. These he appropriated also, having seen that they were loaded. Then, driven to further covetousness by success, he put into his pocket their cartridge-cases. Snap, the great brown collie, seemed to protest by grumbling deeply against the robbery; but he knew "the little father" well, and, like many superior beings, he stifled his conscience through human respect; and the "little father" patted him on the head, and said "good dog!" and he took it as his reward, as many a superior being would take a similar or more solid bribe. Then the "little father" lightly leaped the hedge, came rapidly down the narrow path, entered the stable, took up a handful of firewood, and passed into the circle around the fire.

"Is the pony better, little father?" said his hopeful daughter signaling to him.

"No," he said sulkily, "not much better, i' faith. I doubt much if some one has not been tampering with her. She's badly drabbered, I'm thinking."

"Nonsense, Pete," said Kerins rising, "no one around here would drab the pony."

"If she is," said "the little father" in a fury, "many a balor will be drabbered before the New Year dawns."

"Sit thee down, little father," said the old woman, "sit thee down and take thine ease—"

"No, woman," he said. "What have we but that little pony in life? Take that away, an' we're on the road again to-morrow."

"And then Mr. Kerins could have his old castle, which he says belongs to him, through long generations of freebooters and sea-rovers—chamber for smuggled goods, cave for dead bodies, and all."

But Kerins protested loudly. He meant nothing—nothing at all. He would not take the old place, ghost and all, for a song, "although, Judith," he said, "I guess that ghost has as much flesh and blood as you."

If he had known how near he was to be torn by that ghost, he would not have been so self-confident. But Pete knew it and beckoned him forward.

"I must see you home. The nights are dark, and there are dangerous people abroad. Come, Mr. Kerins. I must see you home."

Kerins protested; but the "little father" was obdurate, and both staggered up the rough path, or borsen, that led to Crossfields.

"The Duggans are not stirring to-night" said Kerins, as he looked down into the dark valley where a few lights were still twinkling. Then the dog gave tongue again; but, recognizing his master, he leaped and sprang upon him as if he would say:

"Welcome! Where were you? Queer things have been happening here, which my canine intelligence cannot fathom. Now, things may be cleared up."

And when Pete laid his hand on the dog's head to caress him, Snap turned away sulkily and growled.

"What has come over Snap?" said Kerins, lighting a candle. "I thought he and you were great friends."

"So we are! so we are!" said Pete cheerfully. "But you know dogs are dangerous at night even to friends."

But Snap had gone over, and after sniffing and mouthing around the drunken men, he lay down between them, and placed his huge head on his front paws in an attitude of aggressive watchfulness.

"You see how safe everything is with such a dog," said Kerins proudly.

"Yes! everything is very safe," said the "little father". "Good night!"

"Good-night!" said Kerins. "By the way, Pete, I think I'll take that ugly lass of yours in service. I'll give her good wages, you know, and plenty of good food—"

"You must ask herself," said the "little father." "She has a will of her own."

He made his way home in the mist and fog; but before he was half-way down the hill, he heard his daughter's voice aloud on the midnight mists:

We sow not, nor toil, yet we glean from the soil
As much as its reapers do;
And wherever we rove, we feed on the cove,
Who gibes at the mumping crew.
So the king to his hall, and the steed to his stall,
And the cit to his bilking board;
But we are not bound to an acre of ground,
For our home is the houseless sward.

CHAPTER XI.

A Challenge and Its Answer.

"THE Duggans are not stirring to-night!" said Kerins; and he was right. Down there in the hollow where the house nestled in its clump of trees, no Christmas lights shone, like those in the houses, scattered here and there, in the vicinity. It was a sad Christmas there, and the reasons were these.

No sooner did Dick Duggan and his comrades, ill-disposed fellows from the neighborhood, realize that they had gained a triumph over the parish priest through the terrorism they exercised over the tenantry, than they also realized that they had gained a Pyrrhic victory. They adjourned to a public-house in the village immediately after Mass, and spent the afternoon drinking there. But even on their way thither, they were passed by silently by group after group of peasants, who, with heads hung down, and sulky visages, seemed to acknowledge their own shame, and, at the same time, to be enraged against the men who had led them into it. These had all the consciousness of a great crime; and they drank heavily to drown it.

Late in the afternoon, when the night was just falling, Dick Duggan made his way home, having parted with his comrades just outside the village. All that day, since Mass time, there were storms raging in the household. One of the boys defended Dick's action, and the sister, with the usual illogical prejudices and temper, was bitter against the parish priest. She seemed to take it as a special offence that he had come to church that morning, accompanied by a young lady, who no one as yet knew to be his niece. The father was silent, as all these men are, taking no sides, and seeming to regard the whole discussion as a neutral

who had no interest in it. But the old woman was overwhelmed with shame and sorrow; and the whole afternoon she passed from paroxysms of tears to paroxysms of anger; and it was difficult to say which of these it was most harrowing to witness.

When Dick with somewhat unsteady feet crossed the threshold of his home that Christmas night, it was well for him that his senses were more or less dulled by drink; for he could hardly have borne the torrent of contempt and anger which his mother poured forth. For a few moments she was silent, as if wishing to allow the spectacle of his degradation in drink to sink into the souls of her audience, and then she let loose the floods of anger and hate.

"Wisha, thin," she said, facing him, as he sat insecurely on the settle in the kitchen, "isn't this nice business I'm after hearing about you this morning?"

She spoke calmly, but it was an enforced calmness, as if she were storing up her wrath for the final explosion.

"What?" said Dick, open-mouthed, and with watery eyes trying to fix his attention on his mother.

"What?" she replied. "You don't know, I suppose. You don't know, you—blagard, what the whole parish witnessed to-day; and what the parish will be ringing wid' whin we are in our graves."

"Wah'r you talkin' about?" said Dick, trying to be angry in turn.

"I'm talkin' about you, you blagard, an' thim that wor wid you this mornin' whin you insulted the minister of God. To think that a child of mine should ever lift his hand agin God's priesht! To think that I rared a ruffian that has disgraced us forever! How can we ever lift our heads agin? Or face the dacent people —we who wor always respected in the parish? Where did the black drop come in, I wondher, for the Duggans and Kellys wor always clane and dacent people? The ould boy must have somethin' to say to you, you blagard; and shlipped in the black blood somehow or other; for 'twas never hard in our family afore that we wint again the prieshts!"

"The prieshts must be taught their lesson too," said Dick, waking up a little. "We're not goin' to lave prieshts, nor annybody else, ride over us."

"And who was ridin' over you, you ruffian?" said his mother.

"What had the priesht to say to you or the Yank outside? He had nayther hand, act, or part in your thransactions. Well become that gintleman, who's the talk of the counthry for his larnin' and knowledge, to come between a parcel of amadhauns like ye, that can't bless yereselves. Begor, we're comin' to a quare pass, whin a gintleman like our parish priesht, must come down, if you plaze, and turn out wan farmer to plaze another."

"He shouldn't have imployed the grabber's nephew in his school," said the daughter, who took it as an insult that the parish priest had not promptly yielded to the popular demand.

"Indeed?" sneered the old woman. "The parish priesht of Doonvarragh must consult an *onshuch* like you, that knows no more about school than a cow does about a holiday, whinever he is to appint a schoolmaster. Wisha, thin, perhaps, you had a notion of the place yerself, me fine lady! You could tache 'em pothooks I suppose, and to say their prayers backwards, like the divil; and it isn't much of that same you're fond of doing. You'd rather be looking in yere looking-glass than in yere prayer-book anny day, I'll warrant you!"

"There! There!" said the old man interfering, "let us have some pace and aize this Christmas night, at all events!"

"Tisn't I'm disthurbin' yere pace, John Duggan," said his wife, "but thim that's brought shame into this house. Oh, wirra! wirra!" she cried, sitting down on the sugan chair near the fire, and bending herself backward and forward, opening out her hands in an attitude of sorrow and despair, "to think that I should see the day whin a son of mine would disgrace me! To think that for two hundred years, no one could pint a finger at the Kellys, until now! Manny and manny a time I hard my mother say, God rest her sowl! that no wan ever could lay a wet finger on a Kelly, or thrace anny maneness to the family. An' sure the Duggans, too, were dacent people enough. But now, now, oh! wirra! wirra! 'tis a sore and sorrowful day for us; an' a day that 'ull be remimbered. For sure, every wan knows that nayther luck nor grace ever followed a family that had hand, act, or part agin a priesht. An' 'tisn't to-day, nor tomorra, we'll know it. Whin I'm in my cowld grave, an' the sooner God takes me to himself now, the betther, praised be His Holy Name! there'll be throuble an' sorra on thim that come afther me—"

"There, there, Nance!" said her husband, who was more

deeply affected by his wife's sorrow than by her anger, "what do you want makin' yersel' sick in that way? Sure, what's done, is done, an' there's no remedyin' it now!"

"That's just what throubles me, John Duggan," she replied, not looking around, but still continuing her soliloquy before the fire, "that's just what's throublin' me. There's no rimedy, there's no rimedy, as you say. The curse of the Almighty will fall on us, and there's no hand to put His back. Look at the Mullanys. I remimber when they wor the finest family in the parish—fine boys and bouncing girls; an' look at 'em now. Wan dying of decline, another up in Cork madhouse; another across the says, and no tidings of her! Look at thim Condons! I remimber whin they war milkin' twinty cows; and now they're glad to get a sup of milk in charity from the naybors. And this d—d blagard," she cried, her sorrow rising into a sudden fury, as she snatched up a burning stick, and flew at him, "wid all thim examples before his face—Git out of my house, you ruffian, and never set foot inside my dure agin. Git out, and go to them that are betther company for you than your ould mother, and never let me see yer face agin!"

She would have struck him with the lighted brand, and he would have never resented it, so deep and awful is the reverence in which these Irish mothers are held by their children, but the old man interfered, and dragging away the boy from his mother's fury, he said:

"Come out, Dick, and lave some pace here this blessed night. Come out into the haggard, I say!"

The young man seemed to hesitate, but his mother said:

"Go out, as yer father bids you," she says, "or we'll have blood spilt on the flure to-night. Go out, an' take wid you, if you can, the curse you've brought on this dacent house. An' sure wid wan like you widin the walls, 'tis no place for the blessed Christmas candle to be lighting."

And going over, she blew out the Christmas candle, that had been burning since midnight. It seemed so like the ceremony of public excommunication from the Church, of which the peasantry retain very vivid, if sometimes, erroneous traditions, that great awe fell on the entire household circle; and, as the smoking wick flared, and sunk and died away, a darkness, as of death, or something worse than death, fell on the place. The girl fell on her knees to pray, and the men filed out, one by one, into the night.

The little party of three, gathered around the pastor's fire after tea, was a pleasant one. Despite the events of the morning, the spirits of the two priests had risen joyously; and it seemed as if his youth had been given back to the old man. It might have been the presence of his niece that had given him back his long-lost faith in humanity, for nothing seems to redeem the race except the freshness and buoyancy and hope of childhood, or the ingenuous charms of early youth, as yet unspoiled by self-consciousness, or a sense of the deadly perils of life.

Tea was over, and they had drawn their chairs closer around the fire, for though the night was warm, the cold chill of damp was in the air, and there is a friendly look about a fire apart altogether from its utility. Dr. William Gray was in his happiest mood. Seated in his armchair, and with his handkerchief spread out on his knees, and with a pinch of brown snuff in his fingers, he went over and recalled and narrated scene after scene in his college days, told quaint stories about professors, whose names, once famous, had long sunk beneath the waters of oblivion; and then passing on to his priestly life, with all its varied experiences, he told story after story, each one more humorous, more quaint, or more tragic, than another. His two hearers listened spell-bound, for he was a first-class *raconteur*, and could throw humor or pathos into his voice, especially as he spoke of the contrasts between his own consciousness and the deadly terror he used inspire into the minds of the people. He told of a famous election, when the bribing parties used to go around dressed in women's clothes to avoid recognition, and how bribes used to be placed on the slabs of tombs by night, and intimation be given to voters to seek them in such uncanny places; and how a certain ghost used to pocket those bribes, and frighten the very lives out of the dishonest burgesses who sought them. And of a certain night, when spies were placed by the opposing parties around his house, and how he discharged an ancient blunderbuss into the midst of them. And how he restored to speech and hearing a certain dumb and deaf imposter, by having her taken out into a boat unto the deep seas, and flung overboard by the faithful mariners. He recalled snatches of old ballads he had composed at election-times, with sundry comical refrains, and topical allusions, which would be then unintelligible. And he told also of certain weird and supernatural wonders he had witnessed in the course of a

long missionary career—strange manifestations of the terrific powers that lie veiled behind the silences of Immensity, and that rarely, but indubitably, break through the close veil and mask that hide the faces of spirits from the eyes of flesh, and muffle the sound of voices that we would give worlds to hear. Ah, yes! a priest doesn't reach his three-score years and more without experiencing the presence of many witnesses to the Unseen—that awful world, that lies so close around us, and envelops us in its mysterious folds, but which we in vain try to penetrate by the eye of intellect or the eye of sense, until we pass from the shadow and the symbol unto the Truth. He spoke of all such things with a certain awe and mysteriousness in his voice, that deeply impressed his hearers, not with a creepy feeling of dread for jabbering and gibing spectres, but with that reverential sensation of holy fear which such things have a right to demand. And his curate, listening with all his ears to these interesting narratives, spoken so calmly, almost so indifferently, by this great man, caught himself wondering, again and again, whether this fascinating and delightful old priest could be the same as he who was shunned and dreaded by the priests of half the diocese as an unreasonable and intractable old autocract, and whose name was a synonym of terror in half the parishes around.

Henry Liston was sinking into a state of blissful scepticism about human opinions in general, so amply refuted by the common estimate of this man, when a loud, single knock was heard at the hall-door.

There was instant silence in the group by the fireside.

"A sick-call!" said Henry Liston. "No Christmas Night was ever known to pass without a sick-call." The pastor looked serious.

There was the sound of footsteps in the hall, and then the timid knock at the door.

The old housekeeper came in and announced that a man wanted to see the parish priest.

"Get his name!" said the latter.

"I think 'tis Duggan, sir!" she said, closing the parlor door gently behind her, and speaking in a whisper. "Dick Duggan—and he has the sign of drink on him!"

"That's the scoundrel that kept the people back from the collection this morning," said Henry Liston, "and that mocked and jeered at you."

It was an unhappy word. The pastor's forehead, a moment ago calm and unruffled, drew down into an angry frown; his eyebrows bent in, and his thin lips, on which a minute ago was a smile and a laugh, now grew thinner and closed together in a firm, rigid line of determination. After a moment's pause, he rose up and went out.

It was Dick Duggan. When he had left his father's house under the sting of his mother's tongue, he had wandered wildly up and down the haggart behind the plantation that skirted their boundaries. The scene with his mother had almost sobered him; but he was tortured with misgivings about his own conduct and with hate for everyone that rebuked him. One moment, his temper broke into a furious storm of wrath as he recalled the bitter words that had fallen from his mother's lips; the next, a feeling of dreadful terror, that caused the perspiration to burst out in cold beads on his forehead, came down on his abject and degraded spirit, when he remembered the prophecy his mother uttered as to the curse that was sure to fall on anyone who had opposed or insulted the minister of God. It was in such a mood of agony his father found him. The old man, although equally bitter about the loss of Crossfields, did not sympathize with the extreme measures all his sons, but especially Dick, had taken. Yet he had a latent feeling of gratitude toward him, for so zealously espousing the family cause against the stranger.

"I am thinkin', Dick," said the old man, removing the short pipe from his mouth, when he had recognized his son in the darkness, "that we'd betther ind this."

"Ind what?" said Dick sullenly.

"Ind all this dissinsion," said his father. "We've got enough of it."

"'Twill never ind," said Dick, savagely, "till the grabber goes out of Crossfields."

"That's wan thing," said his father sententiously, "and we may put it aside for the present. I'm spakin' of our dissinsion with the priesht. Betther ind that."

"'Twasn't I begin it," said Dick. "Let him that begin it shtop it, an' not be goin' agin the people."

"You mane about the tacher?" said his father.

"I do," said Dick. "Let him sind Carmody away; an' there'll be pace in the parish."

"But, afther all," said his father, "what has the bhoy done? Shure there's nothin' agin him."

"Nothin'?" said Dick, in utter amazement at his father's perversion. "Nothin'? Isn't he Kerins's nephew be the mother's side? Isn't that enough, an' too much?"

"'Tis bad enough," said the father, "but how can the bhoy help that? Sure, 'tisn't his fault, if his uncle is a grabber?"

"Yerra, what's comin' over you?" said his son, irreverently. "I never hard them sintiments afore."

"I misbedoubt me," said his father, "but we're wrong. In anny case, be said and led by me, and make your pace with the priesht an' with God. You hard what your mother said."

It chimed in so neatly with Dick's reflections when he was not at fever-point, that he grew silent. After some reflection, he said:

"What would you want me to do?"

"Make your pace with the priesht, I say," said the father roughly, feeling that he was gaining ground.

"Yes, but how am I to face him? Begor, I'd rather face a mad bull."

"They say he's aisy enough, af you take him aisy," said his father. "The night is airly ayet. He's hardly over his Christmas dinner; an' if ye were to walk down—"

"Yerra, is it to-night?" said Dick. "An' at this hour of the night? Begor, he'd throw me out on my head. He's a hard man, an' you know it. Look at thim poor girls of the Comerfords that he dhruv to America last year; and' that poor girl of the Clancys that died of fright in her confinement. He has an awful tongue; an' the divil mind him if he's getting it back now."

Clearly, Dick's temper was running up to fever-point again.

"Thin," he continued, "he can't lave even his curates alone. There, nothin' will do him but to get poor Father Conway removed, and bring that *caushtheen* here, who ought be under his mother's wing ayet."

This uncomplimentary allusion to our young curate did not please his father, who at once cut short the discussion.

"Very well," he said. "You won't be said, nor led by me or your mother. Thin you'd betther be lookin' for your night's lodgings elsewhere; for, be this an' be that, you'll not shleep undher my roof till you make your pace with the priesht."

And he turned away abruptly.

Thus driven unexpectedly into a corner, Dick Duggan began to reflect. Clearly things were turning against him. The hero of the chapel-yard in the morning was the defeated in the haggart at night. He shivered as he thought for the first time that he was homeless, and under the awful shadow of a curse. But then the dread and shame of facing his parish priest became overpowering. Agitated and nervous, but driven by some secret and involuntary emotion, he found himself on the high road leading down to Doonvarragh. He strode on, not with any direct object, least of all with the wish to comply with his father's orders. Then, after walking a couple of miles, and meeting no one, for the people never venture from their own hearthsides on Christmas Night, he found himself suddenly in front of the public-house, where he had been drinking all the morning. He knocked rather timidly; and, when invited to enter, refused, because it always seems an intrusion to trespass on the privacy of families on Christmas Night. He asked for a glass of whiskey and got it, drinking it hastily outside the door. He then asked the hour of night; and was told it was just past eight o'clock. He then strode forward. That glass of spirits was a complete knock-down blow to reason, just as the sharp blow of a powerful athlete when his beaten adversary is rising helplessly from the ground. Before he could realize his position, he was standing in the hall of the presbytery, the great figure of his parish priest towering over him, and the sharp voice piercing his ears:

"Well? What do you want?"

Dick shuffled from one foot to another, and looked dumbly at the priest.

Again came the sharp question, like a pistol shot in his ear:

"Well, well. Come, what do you want?"

"I kem to shay—" said Dick, and stopped there, paralyzed in utterance.

"I kem to shay," he repeated, awed by the ominous silence, "that we wants no more dissinsions in par'sh."

"Go on," said the voice above his head.

"If you dismish Carmody, we're goin' to forgive you—ever' thin'!"

The next moment, he felt his neck gripped by a giant, and he was sprawling, in an instant, on the gravel outside the door.

A great gloom then came down on the little circle around the fire. Henry Liston rose up, and said he should get away. Three miles were no joke at that time of night. Annie fluttered into the kitchen, her face white with alarm. Far up on the hills, John Duggan was walking to and fro in the thick darkness, waiting, waiting, until he should welcome his repentant and forgiven son, and take him into his home absolved from all sin and malediction. But a lonely figure, with soiled clothes, and face and hands torn and bleeding, was wending its way slowly up the hill, hate and fear, fear and hate, playing havoc with the soul within. And the midnight hour struck on the hall-clock, and the Pastor of Doonvarragh was still striding up and down, up and down along the narrow strip of carpet in his dining-room, his hands tightly clasped behind his back, and his brain on fire with many thoughts, the worst and best of which was one of exceeding humiliation.

CHAPTER XII.

His Sister's Story.

ST. STEPHEN'S morning broke clear and frosty, for during the night the mists had cleared, and the early dawn grew cold and still in the winter starlight. Dr. William Gray had to go to his church to celebrate early Mass, as this was one of his days of obligation; but he arranged to be back to breakfast. As usual with him now in his old age, it was not the pleasant things of the day before that recurred to his memory on waking, but that last act which, however justified, was yet the occasion of the deepest sorrow and humility to him. He tried to forget it, to shake it off, but it would recur. He was not self-disciplined enough to keep his anger in check when aroused; nor to dismiss the remorse that was its invariable accompaniment. The necessary attention and recollection at Mass relieved his mind somewhat of the strain; and it was in a better mood he returned home, and sat down to breakfast with his niece. If he had not been so proud and self-contained a man, he would have alluded to the unhappy event that had closed the simple festivities of the night before; and this would have been the happiest and surest anodyne for his painful thoughts. But this was not his way. Nevertheless, he

was comparatively cheerful, although anxious; and, strange to say, his chief anxiety now was the thought, what impression would that event have made on the young American girl, who was now under his protection. For, we in Ireland, have a curious reverence for the opinion of outsiders; and a nervous dread lest we should figure badly in their sight.

Not a word, however, was said about the unpleasant subject; but, toward the close of breakfast, some remark passed by his niece made the old man push aside his plate and cup, and say:

"By the way, you haven't told me as yet about your father, and your life in America. I am not curious, Annie," he said, his voice taking on a gentleness that was all the more affecting because so apparently foreign to his character, "but, if I am to be your guardian now, we must make no mistakes; and you know the past always throws light on the future."

The tears started at once to the girl's eyes, for she was just entering that time of life where everything becomes wonderful and mysterious, and the feelings are just under the touch of speech; but she gently brushed them aside, and said, with just the shadow of a sob:

"There is so little to tell, Uncle. It has all passed so swiftly that my life appears to have been bunched together in a few short facts."

She stopped for a moment, and then said simply:

"You know father was an engineer—not a mere engine-driver, you know, but a civil engineer, or architect. The truth is, I hardly remember him, for during my childhood he was so taken up with his work that we never saw him, except perhaps once a month, when he would come back, worn and haggard, from some long journey. He appeared to like to come home; but he looked always anxious and fretful. The lives of men in America are pretty strenuous, Uncle."

"So I've heard," her uncle replied. "Nervous energy is calculated there by tons, not pounds."

"Somehow," the girl continued, "there seems to be no rest, no lying-down, you know, and not bothering about things, but letting them take their way. 'Tis all rush, rush; and when one thing is done, another turns up to be done. However, poor father had no rest, no home. And dear mother shared the unrest. Often and often, I caught her looking at me and my little

brother—you know I had a little brother, Billy—the dearest, sweetest, little chap that ever lived. All gone—all gone now—oh! uncle dear," she cried in a sudden paroxysm of grief, "where *are* they gone? What *is* it all—what is it *all*?"

Her uncle made no reply. It was no time for theological disquisitions—only for the lonely heart to sob itself into silence. After a few minutes, the girl composed herself and went on:

"After Billy's death, I was sent on to school. I suppose I was fretting too much about Billy. Or, perhaps they thought I was getting old enough for school; but I was sent on to the Loretto Convent at Niagara Falls; and there I spent three years."

"Is the Convent at the Falls?" said her uncle, rather to give her time to think than through any curiosity.

"Yes, practically, right over the Falls. And do you know, Uncle, I think the place had as much to do with my—education, or what shall I call it?—formation, as even my class-work, and that was very constant, and, I think, very select and high, you know!"

Her uncle nodded.

"You know, Uncle," the girl went on, "when you are face to face with awful things, you grow small yourself, or you shrink and become humble. Somehow, the girls at Niagara were not at all like the girls you meet in a city, although like myself they were all city girls. We used go around with a certain awe, or strangeness, as if we were living in an enchanted place. And you know, if you stood over the Falls, you couldn't speak. No one speaks, when looking at the Falls. It is only when you come away, and the awful thunder dies away into a distant rumbling, that you recover the use of speech. Of course, the first nights we were there, there was no sleeping. But then, the first nights at home there was no sleeping either."

"Yes, yes," said her attentive uncle, "it is all habit, habit, the worst and best of tyrants."

"But the sensation when you awoke in the morning, especially in winter, when the river is full, and listened to the awful rush of waters in the darkness, was almost too much. You got up stunned; and it was only after breakfast, you could face real work. For the noise was in your ears, and the tumult was in your mind; and you went around like one in a trance. You should see Niagara, Uncle. Some one says that it is Niagara

that makes America what it is; that it is the electric throb of Niagara that is felt through the entire continent, and makes the Americans so wide-awake and restless."

"'Twouldn't do, 'twould never do for us," said her uncle. "'Tis the mercy of God that we have such wet skies and such a drooping atmosphere. We Irish would turn the world topsy-turvy, if we had the conditions of America in our midst."

"Would you?" said his niece, with open eyes. "Yes, indeed," she added reflectively, "I often heard mother say that father was burning himself out with brain-work and anxiety. She said it was his Irish temperament. But I always heard, Uncle, that the Irish were so lazy at home."

"So they are! so they are!" he said grimly. "Thanks be to God for that. If they ever become active, you may be sure it is always on the side of mischief. If the Lord shall ever divert the Gulf Stream from our coasts, we shall have the prettiest lunatic asylum in the world; and you know, the world itself is the lunatic ward of the universe."

"Well, now," said Annie thoughtfully, "that *does* surprise me."

And the surprise was so overwhelming that she forgot her narrative, until her uncle recalled her to it.

"But what did you learn? what were your studies? I see you have learned cooking, although my curate has a bad headache this morning—"

"Oh, now, Uncle, that's cruel; wait till I see Father Liston. I'm sure he'll admit that—well, I mustn't boast. I believe it is thought here that we Americans never cease boasting."

"So it is," he said. "Everything is almighty in America—from the almighty Niagara to the almighty Mississippi; to say nothing of the almighty dollar."

"Well, now," said the girl musing, "that is strange. You see one must travel to see things rightly at home."

"Quite so," he said, with his usual sarcasm, "and that is why I am giving you the opportunity first, of boasting of your accomplishments (that's the word, I believe), and then—"

"Uncle, you're really unkind. Why, I always thought old priests were gentle and compassionate."

"And young priests?" he said.

"Well, you know, young priests have not seen things; and you make allowances for them."

"That is good. I must tell Father Liston how compassionate you are. But, there, we are getting no nearer the question, what have you learned, besides promoting dyspepsia?"

"Well, a little music, some Euclid and Algebra—"

"Good!" said her uncle.

"Some knowledge of Italian—"

He shrugged his shoulders.

"English Literature and Composition; needlework—"

"Can you knit stockings?" he broke in.

"N—no," she said. "But I can make lovely things in silk. Look, Uncle, I noticed yesterday that your vestments were rather worn here in front—would you let me mend them? And the altar-cloth was very poor. I shall work an *I H S* on the front, if you allow me. And do you know—of course you don't—men never see things—the finger-towels looked dirty. If you have no objection, I'll overhaul the whole place soon—"

"Hm!" said her uncle, beginning to see dimly how the tables were being turned against him, "very good! we'll see about it. Of course, you young ladies are like unfledged curates—everything is wrong, and you are the celestial and heavenly-appointed messengers to make everything right. Well, we'll see! Meanwhile, what I want to know is this: Did you ever learn Latin?"

"Oh, dear, yes!" she said. "I can read the Commentaries of Cæsar and the first five books of Virgil."

"What?" he cried. "Are you serious, Annie?"

"Quite," she said, simply.

"I don't believe one word of it," he said. "This is American boasting, with a vengeance."

"Well, you can try me," she said. "Have you the books in the house?"

"I think so," he said, reluctantly, rising up and going to his bookcase. He took down an old Delphin edition of Virgil, and after dusting it, he handed it to his niece. She took the ugly volume in her hands gingerly, and then laid it on the table, as if it were infected. He saw the gesture.

"You don't like Virgil?" he said, with a smile.

"I don't like dirt," she replied.

"Oh, a little dust doesn't matter," he replied. "Open anywhere, and read."

She took up a paper-knife, and carefully opened up the pages.

They were water-stained and brown from age; and the type was archaic. She read on, and stopped.

"What a funny old book," she said. "The ess's are all effs; and there appears to be no regard for punctuation—"

"No matter," he interrupted, "read on!"

She read slowly, but perfectly, without one false quantity; and to his astonishment, she read as if she followed the meaning, with emphasis, and also bringing out the beautiful color-sounds of the great Mantuan.

"That will do!" he said. "But why do you say, *viri* and not 'viree'; *citi,* and not 'ceetee'?"

Then his niece laughed irreverently. "Ceetee", she said, "Ceetee"—There's no such word here. 'Solvite vela citi'—that's what Virgil says."

"Very good," he replied, almost blushing under the correction. "Translate now."

And Annie did, fluently and in excellent English, without enervating the Latin expression.

Then he demanded the meaning and construction of the sentences, the tenses and conjugations of verbs, all of which the girl answered without flinching, and even with ease.

"Put down that book," he said at length. "Your teachers are to be congratulated. This is solid education, and, Annie," he said, and paused for awhile, "God sent you to me!"

The young girl was filled with emotion at the words, they sounded so strange after his brusqueness and sarcasm.

"Yes!" he repeated. "God sent you to me. But before I explain, one question more. You haven't told me how you were circumstanced after your father's death, and how your mother died."

He leaned his head on one hand, and put up his handkerchief to hide his face.

"Oh!" she said, "we were not too well off, I believe. You know, father had not much time to put by capital—that's the word, I believe,—and once I heard him anxiously speaking to mother about railways. However, when he died, we had to sell our house and furniture, and live in a flat. Then I went back to school; I spent a few vacations with companions. Once I returned home to find mother looking very ill and worn. Then I was suddenly summoned to her bedside in Chicago."

Here the girl stopped. The priest drew his handkerchief closer around his face.

"It was in a public hospital," the girl went on, although her voice was breaking into little sobs, "and mother had—not even—a private room. She could not afford it, I believe. She suffered much—'twas tuberculosis in the throat—I believe—and that is bad and—dangerous. When I saw her—her face was sunken and blue; and when—she turned around—and rested her eyes on me—I thought I should go mad—with grief."

She stopped again, partly with emotion, and partly in great wonder at the silence of the man, whose face was turned away from her. His silence made her go on.

"I wasn't allowed to remain—they said the place was dangerous—nor even to kiss dear mother. Father Falvey dragged me away, and took me to a convent, where I remained, till all was over, and I was sent here."

Her uncle's face was still averted from her; and he listened in silence, but God alone knew with what emotion he listened to the narrative of the sad life ending in the lonely death of that sister from whom he had parted in anger so many years ago. The sorrow of the thing overwhelmed him; and he now felt grateful to the good priest who had sent him this young girl, to whom he could make reparation for any undue harshness or injustice he might have done to her mother. And then he started at the thought of how near he had been to the mistake, or crime, of repudiating this one great chance of reparation.

"You heard me say," he replied at length, removing the handkerchief from his face, "that I thanked God you had come hither. There are many reasons for it; but I may mention one now. I notice my sight is growing dim; and perhaps, after some years, I may not be able to read with any pleasure. Now, all my reading is in Latin—in fact, it is theology; and I have a hope that you may be able to read for me, after many years—after many years, if I should become—" he dared not say "blind,"—"unable to read myself."

"But, Uncle, how could I read theological words? I guess they are quite different from Virgil—"

"Not so much as you think," he said. "I see that you have acquired a wonderful knowledge of Latin for a girl—wonderful! I never thought that nuns could teach Latin and Greek—do you know any Greek?"

"Not much!" she replied. "Only the Gospel of St. John!"

"Only the Gospel of St. John!" he echoed. "It is astonishing! I won't doubt your word again, by putting you to the test. But you have no idea what a pleasure it is to have some one near me who can understand such things."

"I'm sure if I can help you, Uncle," she said, "I shall be very happy. And it will keep up my own knowledge."

"Quite so!" he said. "And you never know when you may require it. Knowledge is always useful. But you must keep up your studies. You must join my evening-class now!"

"Evening-class?" she cried. "Why, Uncle, do you keep school?"

"Yes!" he said smiling. "At least, I have had for some time two young scholars, whom I am preparing for matriculation in the Queen's College, Cork."

"Then they are young gentlemen?" she asked in a tone of alarm.

"Yes!" he replied. "Two young Wycherlys, sons of a benevolent doctor, who is very kind to the poor here; and to whom I owe a little return."

She was silent. She did not expect this; and she didn't like it. But he wished to be candid.

"Furthermore," he said, "they are Protestants; and I want to show my own people here, that if they choose to annoy me, I can equally show how little I care for them, and how much I can appreciate the honesty and manliness of Protestants."

His voice had so suddenly taken on a ring of defiance and battle, that the girl was struck silent. Strange things were being revealed to her during these two days of her Irish life,—strange, portentous things, which were quite the reverse of all she had heard from her mother about Ireland. Here, where she had dreamed, even in her young soul, of nothing but peace and holiness and reverence and tenderness, behold there are tumult and anger, and the sadness that comes from mistrust and suspicion, raised by hot passion to the intensity of mutual hate. She had yet to learn that behind all this were to be found perfect faith, and even the "Love that casts out Fear."

P. A. SHEEHAN.

Doneraile, Ireland.

[TO BE CONTINUED.]

Analecta.

E S. CONGREGATIONE RITUUM.

MILITES S. SCAPULARE B. M. V. DE MONTE CARMELO JAM BENEDICTUM SIBI IMPONANT IPSIS.

Beatissime Pater,

P. Praepositus generalis Carmelitarum Discalceatorum, ad pedes S. V. provolutus, humiliter exponit quod milites praesertim ex natione Gallica in plurimis versantur difficultatibus ad opera religionis peragenda, nullum plerumque habentes sive in xenodochiis, sive in castris tempore belli sacerdotem qui illos adiuvet ad pie vivendum sancteque moriendum. Quapropter valde commotus illorum misera conditione, rogat Sanctitatem Vestram quatenus concedere dignetur ut confraternitati S. Scapularis B. V. Mariae de Monte Carmelo aggregentur, illiusque indulgentias et gratias lucrari valeant dummodo praefatum scapulare iam prius rite benedictum sibimetipsis imponant, necnon aliquas fundant preces ad B. V. Mariam,

sicque in eiusdem B. Virginis protectione constituantur. Contrariis quibuscumque non obstantibus.

Et Deus etc.

Iuxta preces in Domino.

Die 4 Ianuarii 1908.

PIUS PP. X.

E S. CONGR. INDULGENTIARUM.

SANANTUR DEFECTUS IN ADMISSIONE AD TERTIUM ORDINEM, ET IN ERECTIONE STATIONUM VIAE DOLOROSAE D. N. IESU CHRISTI.

Beatissime Pater,

Frater Bonaventura Marrani, Procurator generalis Ordinis Fratrum Minorum, praevio sacrorum pedum Tuorum osculo, humillime implorat indultum, quo in radice sanentur, ob defectus essentiales, saepius nullae et irritae:

I°. admissiones ad habitum, tyrocinia et professiones sodalium Tertii Ordinis saecularis sancti Patris Francisci;

II°. erectiones Stationum Viae Dolorosae Domini Nostri Iesu Christi, sive in ecclesiis, sive in oratoriis tam publicis quam privatis, sive in aliis locis habitae.

Quum itaque huiusmodi defectus, qui neque semper detegi valent neque detecti congrue possunt ac facile reparari, quamplurimos christifidelium innumero indulgentiarum gratiarumque spiritualium lucro reddant exsortes; hinc humillimus idem orator congruum de Apostolicae potestatis plenitudine remedium invocat, et se fore consecuturum sperat.

Et Deus etc.

Sacra Congregatio Indulgentiis sacrisque Reliquiis praeposita, utendo facultatibus a Sanctissimo Domino Nostro Pio PP. X sibi tributis, benigne annuit pro gratia in omnibus iuxta preces. Contrariis quibuscumque non obstantibus.

Datum Romae e Secretaria eiusdem S. Congregationis, die 23 Maii 1908.

S. Card. CRETONI, *Praef.*

✠ D. PANICI, Arch. Laodicen., *Secret.*

E SACRA CONGREGATIONE PROPAGANDAE FIDEI.

I.

DECRETUM " NE TEMERE " DE SPONSALIBUS ET MATRIMONIO, IN REGIONE SINENSI, NISI A DIE SOLLEMNI PASCHAE ANNI 1909, VIM HABET.

Ill.me ac R.me Domine,

Post latum a S. Congregatione Concilii die 2 mensis Augusti superioris anni, iussu et auctoritate Pii PP. X, decretum *Ne temere* de sponsalibus et matrimonio, nonnulli regionis Sinensis Ordinarii ab hac S. Congregatione Fidei Propagandae praeposita dilationem petierunt ad congruum tempus pro publicatione et applicatione supra citati decreti. Quas preces cum in audientia diei 26 vertentis mensis Februarii SS.mo D.no Nostro Pio PP. X. retulerim, eadem Sanctitas Sua praedictorum preces benigne excipiens, S. Congregationi de Propaganda Fide commisit ut pro tota regione Sinensi concedere posset prorogationem ad annum, hoc sensu ut praefatum decretum in Sinensi territorio vim legis incipiat habere a die solemni Paschae Resurrectionis D. N. Iesu Christi anni millesimi nongentesimi noni.

Potestate itaque mihi facta a SS.mo D.no Nostro, Amplitudini Tuae significo decretum *Ne temere*, in Missione tuis apostolicis curis concredita, vim legis non habere nisi a die sollemni Paschae proximi anni. Interim Deum precor ut Te diu sospitem incolumemque servet.

Datum Romae ex ædibus S. C. Propagandae Fidei, die 29 Februarii 1908.

Amplitudinis Tuae addictissimus servus

Fr. H. M. Card. GOTTI, *Praefectus.*

ALOISIUS VECCIA, *Secret.*

II.

QUOMODO MISSARUM ELEEMOSYNAE AD ORIENTALES ECCLESIAS TRANSMITTI POSSUNT.

Cum plures Praelati enucleatas instructiones postulaverint circa modum quo transmitti possint Missae ad Ecclesias rituum

orientalium, haec S. C., ad tramites recentiorum decretorum, has distinctas normas proponit ab omnibus adamussim servandas:

1° Si qui velint Missas, quarum exuberet copia, ad Ecclesias rituum orientalium mittere, hoc praestare possunt non modo per hanc S. C., uti praecipitur in decreto *Recenti* S. C. Concilii die 22 Maii 1907, sed etiam per R.mos Delegatos Apostolicos in regionibus orientalibus constitutos. Quo in casu, necesse est significare Delegatis Apostolicis quot Missae et quae stipendiorum summa tradi debeant Praelatis orientalibus intra cuiusque Delegationis ambitum exsistentibus.

2° Nullatenus licet eleemosynas mittere ad viros laicos qui postea eas distribuant sacerdotibus Missas celebraturis.

3° Neque licet celebrationem Missarum directe committere presbyteris orientalibus.

4° Vetitum etiam est eleemosynas directe mittere ad Superiores Congregationum religiosarum orientalium.

5° Immo neque licet Missas directe committere Praelatis orientalibus, qui vel Episcopi sint titulares vel simplices Vicarii Patriarchales.

6° Si vero agatur de Antistitibus habentibus iurisdictionem ordinariam episcopalem in Oriente, Missarum intentiones cum relativa eleemosyna ab Episcopis et sacerdotibus ad ipsos Antistites directe mitti possunt pro necessitatibus sacerdotum dumtaxat iis subiectorum, uti declaravit S. C. Concilii die 18 Martii 1908. Ne autem ex pluribus locis simul, multae eleemosynae confluant in unam et eamdem dioecesim (quod nimiam dilationem in Missis celebrandis secum feret) ideo qui committit eleemosynas alicui Praelato orientali, certiorem faciat de numero Missarum etiam Delegatum Apostolicum regionis ad quem spectat vigilare ut Missae, ea qua par est sollicitudine, celebrentur.

Datum Romae ex aedibus S. Congregationis de Propaganda Fide, die 15 Iulii 1908.

Fr. H. M. Card. GOTTI, *Praefectus.*

ALOISIUS CHIESA, *Officialis.*

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:

I. S. Congregation of Rites:

Permits soldiers, when there is no priest at hand to invest them with the brown scapular of Mount Carmel, to assume the scapular without other ceremony, provided the scapular has been previously blessed for the purpose. They gain all the regular indulgences attached to membership in the Confraternity of Mount Carmel.

II. S. Congregation of Indulgences grants a *sanatio* (1) for all irregularities or defects that may have occurred in the rite of admission to the Third Order of St. Francis; (2) for the like defects in the erection of the Stations of the Way of the Cross, up to 23 May, 1908.

III. S. Congregation of Propaganda:

1. Prolongs the term for enforcing the decree *Ne temere* (concerning the new marriage regulations) in the Chinese mission-countries, to Easter Sunday of 1909.

2. Determines the method of sending Mass stipends to Eastern (Oriental) countries.

CHRISTIAN BURIAL AND FATHER MARTIN, S. J.

To the Editor, The Ecclesiastical Review:

IN the first article on the subject of "The ministry of Ecclesiastical Burial," which appeared in the October number of The Ecclesiastical Review, Father Martin, S. J., puts the question: Who has the right to perform the funeral services of the faithful? and his answer is: "The general answer occurs to the mind of every fairly-instructed Catholic. The priest who has authority to administer the last sacraments, while the person was still alive, is entitled to perform the funeral obsequies over his remains after death." On p. 344 Father Martin says: "The parish priest has a *privative or exclusive* right to administer these

services to all the faithful who had a domicile or quasi-domicile in his parish at the time of their death." This is absolutely correct and clearly states the common law of the Church on the subject.

Then Father Martin goes on to tell us that in the course of time laws were enacted by the civil authority forbidding churches to have cemeteries adjoining them in cities, and thus public cemeteries were gradually established outside of cities. The Church approved of this arrangement, but she safeguarded the rights of the pastors, "who should thereby suffer no detriment. The place of burial was physically changed, but the right of burial remained intact with the parish priest as before." So decreed the Council of Trent, as Father Martin well states.

This general law admits of two exceptions: (1) when a person has an ancestral burial place, and (2) when a person has chosen before death a burial *place*. In these two cases the pastor of the place chosen acquires the *jus sepeliendi*. This is well and clearly stated by the great canonist and worthy General of the distinguished Order to which Father Martin happily belongs, Father Wernz, who adds: "Si fidelis defunctus etiam sepulchro hujusmodi careat, in sua parochia, ubi domicilium habuit et sacramenta recepit, est sepeliendus." This is the law of the Church pure and simple.

But Father Martin is not satisfied with this limitation of exceptions and he therefore adds a third, whereby he grants to every person dying, and capable of selecting, the right to select any church he chooses to be buried from. By such selection, properly attested, the proper pastor forfeits the right to perform the funeral obsequies in his church and should he do so he would be bound to turn over to the pastor of the church chosen, at least three-fourths of the funeral emoluments, unless the heirs of the deceased desired to have a twofold funeral service.

For this exception I humbly, but emphatically, maintain Father Martin has not the slightest authority in canon law. If what he claims were true, it would absolutely annul the general law and would itself become the general law, with the sole exception of cases where no choice had been made.

The authorities quoted by Father Martin prove, in my humble judgment, precisely the contrary of what he claims for the third exception. They all simply explain the two exceptions to the general law and leave the right of the proper pastor absolutely intact in all other cases.

The whole difficulty hinges upon the words *sepeliendi, sepultura,* and the like. If thereby is meant the *place of interment,* as seems to be evidently the case with all the authorities cited, then, of course, such place selected carries with it the right of performing the funeral services as well. If the *place* of burial is not selected, nor included in the word *sepeliendi,* it does not carry such right, but leaves it where the common law of the Church places it, as Father Wernz clearly asserts. Zitelli says simply this much and no more. By *sepultura* he mainly means to include the place of interment, and therefore only admits such a selection or an ancestral place of burial, and not merely the selection of a church *from* which he may choose to be buried. The same is to be said of Pallottini. He claims no such liberty for the dying as does Father Martin. The claim of Father Martin is calculated to work much mischief, which he is the last man to desire.

The Church grants such liberty no more to the dying than she permits them to select any pastor but their own to administer to them, ordinarily, the sacraments of the dying. The Church grants them full liberty to select any Catholic *place* of burial, which no Ordinary can forbid by diocesan statute, but the bishop can and ought to forbid, under penalty, any pastor to interfere with the rights of his neighbors concerning the funeral services of a deceased who has not elected to be buried in a cemetery other than that of his own parish, or the one common to the Catholics of the vicinity.

Smith, as quoted, maintains the common law, with its two exceptions and nothing more, so likewise does Taunton; and Father Martin is again wrong when he says, p. 352, in the October number: "While, therefore, it belongs usually to the pastor to bury the faithful of his parish, *no right of his is violated, if there be burial from another church, provided that this church was freely chosen by the deceased.*" This could only be true if the church chosen had a cemetery attached to it, and it was precisely this that was chosen for interment; otherwise the right of the pastor would be materially violated. The right granted by the Church has not been restricted nor extended in this country. This law should be enforced against any and every one who may insist upon extending its limits or circumscribing them.

In the December number Father Martin produces other au-

thorities to prove his point. These, one and all, I also claim, prove just the contrary of what Father Martin intends. Let us examine them briefly.

(1) The declaration of the S. Congregation of the Council, 24 February, 1872, makes it manifest that the right of *burial* has not been changed by the establishment of cemeteries. Here is evidently meant the right to perform the funeral services or the obsequies, which has not been changed, but remains primarily and by common law with the *pastor proprius*, only exceptionally with the pastor of the place of burial selected. It logically contains no such conclusion as Father Martin claims on p. 697. It is not I who have introduced a limitation, but the Holy See has done this "a hundred times" through the decisions of the Sacred Congregation.

(2) Pallotini, no. 170, speaks of *places* of interment selected elsewhere (this is evidently contained in his words *electio sepulturae*) and forbids the corpse to be carried to the parish church and the obsequies to be there performed, but insists that it be taken to the church where *interment* has been chosen. It means this or it means nothing.

Number 171 relates to those who have family lots, or who have selected a place of burial belonging to religious, otherwise permitted to bury in their churches, but where, as is the case in some countries, the civil law interferes and compels burial in a public cemetery, which is not under the control or jurisdiction of the Church, but controlled solely by the State; in such cases, as well as in the case of those who have family lots, the funeral services should be performed in the churches attached to those places selected for interment, but where actual burial is forbidden by law of the State. This comes therefore under the ruling of both exceptions, given above, where selection is made, but the execution is forbidden by the State law, and contains the right of burial from those churches. If it does not mean this I am at a loss to construe this number properly, in conformity with the general law. Most assuredly it cannot prove Father Martin's claim.

(3) The next authority which Father Martin claims as advocating his interpretation of the law, is the distinguished canonist Monsignore Sebastianelli, one of the recently appointed auditors of the Tribunal of the Rota. What does Monsignore Sebastian-

elli mean by *jus sepulturae* and *funera expleantur.* This is the pith of the matter of his explanation, or declaration. He evidently means the right to select the burial place and to have all "funeral offices completed," which evidently include interment—the place of burial. Now, whenever a person chooses to be buried in a public cemetery that has a church or a chapel in which funeral services are performed, the right to perform these, with the emoluments thereto attached, belongs to those who have charge of this place of burial, as well as it does in the case of those who have charge of the family lot, or other place that is not public but which has been properly selected. Sebastianelli treats simply of the two exceptions to the general rule and by no means justifies the establishment of a third exception, which would absolutely nullify the general law. Only when the *funera* are completed—consequently interment in another place than in the proper parish is also selected—only then does the right to the emoluments of performing the funeral services go with it. The second part of Sebastianelli's statement is self-evident.

Should I act, therefore, as Father Martin would have me do in the the hypothetical case, I would not have the slightest fear that any court would decide in the manner Father Martin indicates, and consequently I would not dream of being obliged to send a single penny to any pastor, should a member of my congregation choose to be buried from his church but not in his cemetery. Neither the lower ecclesiastical court, nor the Rota —the supreme court of the Church for such cases—would find according to the judgment of Father Martin.

Such is my firm belief concerning this point of ecclesiastical law. And, in order that a competent third party may be induced to decide this question more authoritatively, I would respectfully suggest to the Editor of THE ECCLESIASTICAL REVIEW that he submit the solution of the difficulty to Monsignor Prior, one of the recently appointed auditors of the Rota, who so well merits to represent the English-speaking Catholics of the world, and who, I have no doubt, would cheerfully give us the weight of his authority and learning for our own benefit and that of many others interested.

Father Martin gently insinuates that I should have mentioned some of the abuses to which I referred as likely to follow from his viewpoint. Many such could be quoted among eventual pos-

sibilities. For instance, some very enterprising pastor could, if he would, easily secure a quasi-monopoly on funerals, if, what Father Martin claims, the only requisite were a wish expressed, and properly attested, of some dying person to have the pastor of any church, indiscriminately, to perform the funeral services. How easily could such a pastor make funerals at his church popular, with many people. All he would have to do would be to set aside some of the rubrical requirements and prohibitions, which are, alas! considered by ever so many "obsolete" and which are absolutely ignored and seem to have gone into "innocuous (?) desuetude." Often he could permit carriage-loads of flowers to be carried in procession—preceding the corpse—down the aisle, and cover coffin and the front part of the church therewith, instead of having all flowers removed from the coffin upon entrance to the church and of placing thereon the pall, which the rubrics prescribe, and which denotes that death is no respecter of persons, but which pall is so little admired by many pastors and the extremely "esthetic" portion of their flocks. Few, very few superiors insist upon the use of these palls which the rubrics prescribe. Again, what a rich field, and most inviting, would "funeral music" afford him? All he would have to do is to disregard, with so many others, every provision in this regard of the "Motu proprio" and other previous enactments. How easily could he hire a semi-broken-down prima-donna who by hymn and song and canticle (all solos, of course) could thrill and enrapture the mourners and the friends of the deceased, and these would cheerfully aid in the selection of the songs, etc., by giving the names of the "favorite" hymns of the deceased, such as "Nearer, my God, to Thee"—that popular Protestant hymn—or "Lead, kindly Light"—a magnificent composition, no doubt, but composed not by Cardinal Newman, but by the Anglican minister, John Henry Newman, when his soul was racked with doubt and he craved for light from Heaven to remove this mental and spiritual torture. But what of that, even though it expresses doubt? It is so popular and, therefore, many must have it! Do not a vast majority show themselves absolutely indifferent, and this, it seems, with sanction from on high, to those forceful commands contained in that marvelous synthesis of laws governing ecclesiastical music, issued now some five years ago for the purpose of eliminating from the House of

God some of those shameful abuses, which, during these many years, have disgraced it and eliminated from the minds and hearts of the majority of our Catholic people, especially in this country, almost every vestige of a sense of musical propriety and of ecclesiastical music and its true object, and where Jew and Gentile, Christian and atheist, could sing in our churches the praises—of whom? Of Him in whom they did not even believe? And all this was done for what? To *please,* to entertain, those who came, or should have come, to take part in the tremendous mystery of the Adorable Sacrifice. The music of divine worship was banished from the house of God by the *worship of music,* and God was, and still is, dishonored. And yet—after all! after the most solemn and emphatic command of him to whom we profess loyalty and sacred obedience, what is being done to carry out his express orders, contained in these most solemn and emphatic words: "*We do publish. 'Proprio Motu,' and with certain knowledge, our present Instruction, to which, as to a juridical code of Sacred Music, we will, with the fulness of our apostolic authority, that the force of law be given, and we do by our present handwriting impose its scrupulous observance on all.*" Where is the loyalty of the shepherds of souls to this emphatic command? binding, as it most certainly does, *sub gravi*—if the mind of the legislator be taken as a norm. But if those of the higher order disregard such sacred enactments, need we wonder if some enterprising "funeral monopolist" be not the least "scrupulous" in their observance, and permit any and everything that may placate, please, and pamper even mourners at the funeral of him whom such kind acquiescence and deference to the wishes of the people could easily have induced before his death, to express a wish to be buried from Father Accomodante's church, in preference to being buried from his own parish church, where the pastor insists upon the full observance of rubrics and strives by all the means at his disposal to introduce the *ideal* music of the Catholic Church—so strongly recommended, if not commanded, by our Holy Father, who is striving "to restore all things in Christ." Who will fail to see that, even though our enterprising monopolist may escape the censures of the Church by saying nothing to influence the dying to express a preference for his church—still, his many "sins of omission" and otherwise would speak louder than all words could; and to these are at-

tached no such penalties as would be the case if he endeavored to induce, directly, the relatives and friends of the dying person to have him express a desire to be buried from Father Accomodante's church.

Of course, some will say: "Stuff! Such a thing is impossible in the Catholic Church!" Well, I hope and pray that it is. But remember! one of the Apostles did worse! Here, in one of our Kentucky cities, we had for some years a peculiar case. A new species of business was inaugurated by one of our local preachers, if the charges of his confreres and of the local paper be true, A certain preacher, who was not getting rich fast enough or who may possibly have been in want, entered into a compact with "matrimonial touts," who made it a business to stand in the vicinity of the County Clerk's office and politely approach every couple going to the Clerk's office in order to secure the legal license to wed. The "tout" kindly offers his service to conduct any willing couple to the minister with whom he had made a contract for a "divvy," and, of course, the minister in question was ever ready to "divide" with the faithful "tout." What a disgraceful traffic in most sacred things! But human nature is ever weak—and other temptations prove our common fall in Adam, alas!

I must and do crave pardon of the readers of the REVIEW for the above, rather extensive, digression. The many abuses, so prevalent the country over, in relation to Christian burial, is, I hope, its sufficient justification. These abuses, I fear, would find a powerful incentive for increase, were the Catholic world to know, against the commonly accepted custom of to-day, that full liberty exists for any one dying to have his or her funeral services performed in any church he or she may choose. *Sapienti sat!*

There are many other abuses that would easily follow from such a law. These, among other reasons, strongly impel me to deny the correctness of the assertion and claim of Father Martin, that the mere selection of a church is sufficient to establish the right to the funeral services and the emoluments thereto attached.

FERDINAND BROSSART.

Covington, Ky.

FATHER MARTIN'S REPLY TO THE VERY REV. F. BROSSART.

To the Editor, THE ECCLESIASTICAL REVIEW.

My remarks on the foregoing paper of the Very Rev. Father Brossart will be brief.

1. In the December number of the REVIEW I proposed, in order to have an authentic and final decision of the matter in dispute between us, that a *quaesitum* should be sent to the Holy See, and the answer along with the *quaesitum* be published in the REVIEW. My Very Rev. friend proposes that the question be referred to Monsignor Prior, and to this proposal I have no objection.

2. In the October article it was proved that the faithful had the right of choosing a burial church and in the December issue of the REVIEW this statement was confirmed by additional arguments from the decisions of the Holy See and the opinion of canonists. Against that statement, the above writer has brought no argument either from the opinion of canonists or from the Acts of the Holy See, while the meaning which he attaches to the citations made by me looks to me as an unwarranted, though doubtless unintentional, misinterpretation.

3. For eleven centuries (St. Leo III, 795-816) the faithful have had by ecclesiastical law the right of choosing their burial church. During ten of these centuries the common practice was that interment took place in the church or in cemeteries attached to the church. In the early part of the nineteenth century the practice of having cemeteries at a distance from the churches was introduced, while the right of choosing the church of burial remained the same as in the preceding ten centuries. The Congregation of the Council of Trent in 1825 declared that by the introduction of public cemeteries the *jus sepeliendi* was not taken away—" non sublatum jus sepeliendi fuit, sed variatur locus, quod profecto non impedit emolumentorum perceptionem et jus peragendi exsequias." Therefore, if a person chooses to select a burial church he may do so just as before public cemeteries came into use. The right of the *proprius parochus* remained the same, so that the funeral should take place from his church, unless the person has chosen another church. My Very Rev. friend would have the rights of the *proprius parochus* enlarged by the use of public cemeteries, which is an opinion condemned by the Congregation. The argument may be put thus: the ecclesiastical law giving the right of choosing a burial church existed before the

use of public cemeteries; but that right remained unaltered after the introduction of these cemeteries. The former proposition is admitted by my friend, and, if it were denied, could be shown from numberless decisions. In regard to the latter proposition, where is there any evidence that the ecclesiastical law has changed? On the contrary, there is abundant evidence that the law was not changed, e. g., in the decree of the Congregation just cited, as well as in other decrees of the same tenor.

4. After the use of cemeteries detached from churches was introduced, the same words for expressing the right of choosing a burial church continued to be employed by the Holy See and by canonists, so that, for example, the term, *eligere sepulturam,* included the choice of the burial church. If my friend had adverted to this fact, he would, I think, have understood the decisions of Rome, and the opinions of canonists, as I do.

5. The above writer strives to explain away the words of Father Wernz, as if they could by any possibility be interpreted in his favor. When the eminent canonist treats of the minister of ecclesiastical sepulture, he tells us expressly (n. 774) that *sepultura* signifies the *complexus sacrarum ceremoniarum,* and then under the same heading further on (n. 776) he writes: "Parochus in cujus parochia fideles defuncti verum domicilium vel etiam quasi-domicilium habuerunt est ad sepulturam ibidem peragendam per se vel per suum delegatum privative competens, nisi *alibi* sibi *elegerint* sepulturam vel habeant sepulchrum gentilitium sive majorum. Quo in casu nihilominus parocho manet jus *levandi* cadaver de domo defuncti illudque *associandi* atque *deducendi* ad parochiam vel ecclesiam sepulturae." The author here points out exactly the right of the *parochus.* He has a right to perform the *sepultura,* except in two cases. One of these is when the person has chosen *sepultura,* and even in this case, although he cannot perform the *sepultura,* he may conduct the remains from the house of the deceased to the church of *sepultura.*

6. The S. Cong. of the Council declared in 1872 that it had been defined a hundred times "erectione cemeteriorum, locum sepulturae tantum materialiter et physice mutatum esse, non vero jus sepeliendi quod ideo integrum mansisse sensuit" etc. It is no secret that some ecclesiastics from unworthy motives, especially avarice, had been violating the decrees of the Holy See by denying the right to choose the burial church and therefore it was

necessary to repeat the same decision so often. However it is very far from my mind to attribute any such motives to my Very Rev. friend.

7. Father Brossart in the early part of his paper refers to me as quoting the Council of Trent; but I was quoting a decree of the Congregation of the Council of Trent issued nearly two centuries and a half after the Council of Trent. Although many might infer that the writer did not know any difference between the Council of Trent and the Congregation of the Council of Trent, I should rather attribute the mistake to an oversight.

8. The writer says that besides the two exceptions—the free choice of *sepultura* and an ancestral burial-place—I introduced a third exception. This is a mistake, and I find it hard to understand how the writer could have made such a mistake. What I did do was to explain the first of these exceptions according to the decrees of Rome and the common consent of canonists.

9. A large portion of the foregoing paper is taken up with a dissertation on the non-observance of the Motu Proprio on music, floral decorations at funerals, etc. If the writer thinks that any or all of such things can show what is the ecclesiastical law regarding the choice of the burial church, few readers will have sufficient acuteness of intellect to perceive the conclusiveness of the argument.

10. The application of the law regarding the free choice of a burial church will not often occur. If pastors fulfil their duties to their parishioners and especially to the sick, it will be rare that these persons will express a wish to be buried from any other church than their own. On account of the rarity of such cases some bishops have not considered it necessary to refer in diocesan statutes to the exercise of this choice, being satisfied with setting forth the general rule that each one should be buried from his own church, without stating another part of the law equally certain, viz. that each one had a canonical right to be buried from whatever church he had freely elected.

11. Toward the close of the paper the writer refers to a "commonly accepted custom" against the liberty of choosing a burial church. Such a custom against the Sacred Canons would not be recognized by the Holy See. If there were a custom against some ecclesiastical laws, for instance, in the fast or abstinence, it might under certain conditions be availed of in the *forum* of conscience,

but not when the law regards the *forum externum* of the Church;[1] nor could the Ordinary make any statute in acordance with such custom.[2]

12. Let anyone read the October article and my remarks in the December issue along with what I have here said; then let him examine carefully with all the intelligence at his command the argumentation of my friend, the Very Rev. Father Brossart, and, having done so, let him draw his own conclusions whether or not there exists an ecclesiastical law conveying the right of the faithful to choose a burial church, a right which cannot be denied to them by any authority inferior to that of the Sovereign Pontiff.

M. MARTIN, S.J.

COLLECTING FUNDS FOR MISSIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the July number of the ECCLESIASTICAL REVIEW for 1907, I had the pleasure of contributing a paper on "A Proposed Method for Collecting Funds for Missionary Purposes." Therein I advocated a union of forces on the part of those at the head of missionary societies, a concentration of activity, in fact a centralized organization. Although I may have independently conceived this idea, I was not the first. Others had been thinking the same thoughts; for, call it telepathy, or what you will, there is no doubt that periodically certain thought-waves sweep over the world, and similar ideas originate simultaneously in brains very far apart. Nor was I the first to give expression to such views. About the time that the Archbishops were about to meet in Washington in the early part of 1906, I believe it was, I forwarded to His Eminence Cardinal Gibbons a paper advocating my plan. I found that the Rev. Dr. Tracy of Boston, so well known on account of his efforts on behalf of the Society for the Propagation of the Faith, had handed in a paper with a similar purpose and proposing a plan very analogous, with a few differences in

[1] Cf. D'Annibale, *Summula Theologiae*, Vol. I, n. 203, nota 29: Wernz, *Jus Decretalium*, Vol. I, n. 190.

[2] Cf. Ben. XIV, De Syn. Dioc. L. 12, cap. 8, n. 8: Wernz, Vol. III, n. 756.

the details of execution. Dr. Tracy's paper was published in this REVIEW.

In my communication to the REVIEW for July, 1907, I wrote: "Might not the difficulty be met by concerted action and perfect organization? Let me suppose that those at the head of the various societies for the collecting of funds should come together and agree to surrender the gathering of moneys into the hands of one single society, to be called, for instance, 'The Catholic Church Missionary Society,' retaining for themselves merely the office of distributing the funds collected. Let it be supposed further, that, with the general approbation and coöperation of the hierarchy this society should be established in every parish in the land by the parish priest himself. The society could be thoroughly organized with general and departmental officers, committees of distribution, and so forth, all under the supervision of the bishops. I think this would greatly simplify matters."

After the article had appeared, I consulted with several heads of missionary organizations, to find that, as was to be expected, some agreed and others disagreed with me. I even found in certain quarters a willingness to undertake this work of unification at once, if a certain existing organization could control the situation. I was not at all averse to this, as I admired the organization, and knew that it was fully equipped for the purpose. Nothing, however, could be done without concerted action on the part of the various societies.

I talked the matter over with bishops and priests, and I was, of course, much pleased to discover that the tide ran my way. I was more than gratified further, when I learned from their own lips, that the Most Rev. Archbishop William O'Connell of Boston and the Right Rev. Regis Canevin of Pittsburg had for some time and quite independently held similar views.

One exponent of an opposite view was, however, in the meantime heard from. The Very Rev. A. P. Doyle, C. S. P., Rector of the Apostolic Mission House in Washington, a clergyman whom I held in the highest esteem, did me the

honor to notice my paper in a brief article contributed to the REVIEW, in September of the same year.

First of all, he told us that my proposition was not new, and that it had been presented at the Missionary Conference held at the Apostolic Mission House; but that, after a good deal of discussion, it had been deemed impracticable. The view held by the Conference, he goes on to tell us, was that the time was not yet ripe for such concerted action; that the missionary spirit had not been sufficiently aroused; and that personal effort was the best stimulant to awaken the generosity of the people.

He wrote further: "The missionary 'trust' that Father Currier advocates instead of helping special efforts will strangle them. Under its overshadowing paternalism individual efforts will wither away and, after these have been killed off, the 'trust' itself will die a natural death and thus lead to the paralysis of all missionary endeavors. The popular sentiment condemns the trust, and justly so. It destroys competition. It is a conspiracy in restraint of trade. It dries up the springs of energetic life. It is fatal to the life of any endeavor. If it enters into the missionary field, it will be just as blighting in its results as in the field of trade."

These were serious words indeed. I should certainly not like to be the one who would in any wise be instrumental in bringing about a "trust" which might "lead to the paralysis of all missionary endeavors."

However, I felt that a field for discussion had been opened and that, following Dr. Tracy, I had, perhaps, drawn more attention to this subject than had been given to it. So I rested on my oars and waited to see how the tide would run. The Missionary Congress held in Chicago showed, to some extent, how the tide was running. Father Doyle, Dr. Kelly, and myself discussed the question. I do not think that, after all, we were so far apart.

Now I have before me a copy of the *Missionary* of December of this year, edited at the Apostolic Mission House under the supervision of the Very Rev. Father Doyle. In two

separate articles attention is paid to the Catholic Missionary Congress. One article is entitled "It was a Great Congress;" the other is headed "What of the Practical Issue?" I thoroughly agree with the writer in the praise he bestows upon the Congress. The way in which such a large body was handled by the "Church Extension Society" was truly admirable. It was a sign of the times, of better things coming, of an awakening. The *Missionary* remarks that "such a Congress could not have been held ten years ago." This leads us to infer that the missionary spirit has been awakened, and I therefore conclude that perhaps the day is not far off when there will be room for our so-called "missionary trust," without too much danger of paralyzing all missionary endeavors.

Let us see. The second paper in the *Missionary* on the Chicago Congress tells us that, "while it was full of interest . . . it was disappointing in some particulars." One of these particulars was that "little or no opportunity was given for discussion." I would lay particular stress on the *no*; for every time I entered the hall papers were being read. Morning and afternoon they were reading papers. I believe that the *Missionary* is perfectly right. I heard no discussion, nor did I meet with anyone who had heard any. And yet time for discussion had been anticipated and promised. But the trouble was that there was "no time." The papers took up all the time, good and able as they were. And so this was surely disappointing for some, and the *Missionary* goes on, "one of the most vital issues of the Congress, how to gather the monetary support for missionary endeavor, was left without practical definition."

I beg leave to reproduce here *verbatim* an extract or two from the *Missionary*:

> This matter has now reached that pass where the Bishops must take it in hand and *organize it*.[1] The people are confused by the multiplicity of appeals for missionary objects. Rarely a month goes by in a parish with-

[1] The stress on certain words is mine.

out some priest appearing in the pulpit and asking for a collection, and all for the most praiseworthy objects. This Sunday it is for the Indians, and the next Sunday for the Propagation of the Faith, and after all it is the same people who are giving all the time, and the great mass of the Catholic people is not reached at all.

A more *systematic* method of procedure would be attended with less inconvenience and friction, and be crowned with infinitely great results.

It is now come to be an acknowledged fact that every parish must contribute to missionary purposes. A certain part of its revenues must go to extra-parochial purposes. A parish that refuses the appeal for the necessities of the Church Universal will soon fail in home activities. If, then, it is conceded that every parish must divert a certain percentage of its revenues to missionary purposes, why not *organize* and develop this giving?

I suppose that the reader will understand that it is no more than natural that I should, with my whole soul, applaud these words; for do they not show how the tide is running?

Now let us cast a glance at the means proposed. In my article of July, 1907, I ventured the suggestion that the average contribution of each family should be $5.00 a year, and concluded that, there being 3,000,000 Catholic families in this country, we should draw $15,000,000 a year for missionary purposes. I had not at the time given these figures sufficient consideration and I have been forced greatly to modify my demands. As a priest pointed out to me, $5.00 would exceed all possible bounds. I thoroughly agree with him. The suggestion of the *Missionary* is more practical. I reproduce it:

If in every parish a missionary auxiliary were established by the pastor, whereby every family could contribute a small amount, say, a dollar a year, and this fund were so administered by the diocesan authorities that each of the active missionary agencies would receive a share, the burdens would be distributed and the missionary demands be satisfied. There are probably 3,000,000 Catholic families in the United States, and $2,000,000 a year would be easily raised on this basis, where now hardly a quarter of that amount is realized.

It seems that we agree and I hasten to shake hands with the writer. Let us try this work of unification. In fact, it is on probation now. If I am well informed, it has been introduced in Boston for local charities, and perhaps it will be soon ex-

tended to external activities. In Pittsburg it is an accomplished fact. The Right Reverend Bishop has drawn up constitutions for such a missionary organization in his diocese, and it will soon be introduced and organized in the various parishes.

There is nothing like making a beginning, and it may be that the grain of mustard seed will develop.

CHARLES WARREN CURRIER.

THE REGISTRY OF BAPTISMS.

To the Editor, THE ECCLESIASTICAL REVIEW,

Considering as I do the ECCLESIASTICAL REVIEW the very best press-medium bishops and priests have for communicating with one another for the general good of the Church in this country, I venture to suggest as one among many important and necessary business matters in connexion with our parochial and diocesan records, the conscientious registering of all official acts, such as baptisms, marriages, and deaths, etc.

The Church has always been very strict on this point and our Holy Father Pius X in his new matrimonial legislation even goes a step farther by insisting that marriages be not only recorded in the books of the parish where the ceremony was performed, but also noted in the baptismal register of the parish in which the parties were baptized.

It must be admitted that in years gone by our records were often very incomplete, although I believe that to-day they are kept much better. In the State of Wisconsin and no doubt in all the States of the Union laws are found on the statute books requiring that births, marriages, and deaths be recorded in the county offices, and we therefore have a double record of these facts wherever the Church records are well kept. But it has occurred to the writer lately, that baptisms are nowhere recorded except in the parish books and I have therefore decided to keep a complete record of all baptisms in the Diocese of Green Bay in our episcopal chancery, and for the following reasons:

1. The matter is of the greatest importance for future reference.

BAPTISMS

City..... .....*Church*

19

	No.	Family Name	Baptismal Name	Name of Parents	Born	Baptized	Sponsor	
			*Married:					

* This space for future use at Chancery.

NOTE—This record properly filled out and signed is to be returned to the Chancery in a LARGE Envelope before February 1st next.

.....*Rector*

The above gives, in a much reduced form, the diagram prepared for the Diocese of Green Bay.

2. In case the parish books are destroyed by fire or otherwise, as sometimes happens, an irreparable loss is sustained, as there is no way of replacing them.

3. The Holy Father requires the fact of a marriage performed to be noted down in the entry of baptisms of the parties concerned. In about twenty years from the time baptismal records have been started in the chancery, the bishop can require that a memorandum of every marriage performed be sent by the officiating priest to the chancery immediately after the ceremony, so that the chancellor can note the same in the baptismal entry of the respective persons in the diocesan baptismal records.

4. After twenty years of a complete record in the chancery priests who may need a baptismal certificate of a couple about to be married may apply for this to the chancery instead of to the pastor in whose church the baptism was administered, who is sometimes far from being accommodating and delays or refuses a reply.

There may be and undoubtedly are other reasons why a complete record of baptisms should be kept in the diocesan chancery. I have hurriedly jotted down the above, and if you deem the matter of sufficient importance, as it seems to me it is, kindly bring it up in the REVIEW.

I enclose a blank sheet, such as I intend to send to every pastor with the usual blanks for the annual report. This is to be filled out, signed by the pastor and returned to the chancery together with the annual report before February 1st of each year. There is sufficient margin left on the blank so that the 150 or more records sent in can be bound and placed in the diocesan safe or vault.

✠ JAS. J. FOX,
Bishop of Green Bay.

WOMEN SINGERS IN CHURCH CHOIRS—A FINAL DECISION.

Readers not particularly interested in the question whether women may be admitted to sing in our choirs at the liturgical services have probably become weary before this of the discussion which the subject has caused, apparently without necessity, among the clergy. The Holy Father's words seemed to be, as we have pointed out, plain enough; and if there had

not been a certain reluctance to carry out the legislation laid down by the *Motu proprio*, we might have been spared much of the inconsistent interpretation which has been given it by those who desired to be obedient to its requirements, yet disliked to assume the responsibility which a simple and straightforward compliance dictated.

Everybody must know that no law obliges literally, when circumstances render its execution impossible or so difficult as to involve grave burdens which would practically annul the benefit intended by the law. Everybody too must know that the Holy Father did not intend to forbid women to sing in church at certain devotions or as the body of the congregation, or when there is question of services that are not strictly liturgical; or even at liturgical functions when the service is carried on in chapels exclusively reserved for women, since the absence of male voices in such cases is equivalent to necessity, as otherwise the liturgical solemnity would have to be omitted entirely. In these cases the chant supplied by women's voices does not make void the law which demands that the liturgy is to be carried out by men and boys.

What the *Motu proprio* distinctly excluded as an accepted norm in our divine service is the select "mixed" choir in which men and women indiscriminately associate for the purpose of rendering the liturgical chants, which are a part of the common solemn functions in the Catholic Church.

The issue was somewhat obscured by representations made to the authorities at Rome, in which it was pointed out that the arrangements in our American churches excluded the Roman idea of a sanctuary choir, and that in reality our so-called choir service was nothing else but congregational singing—in a restricted sense. This was true enough; only, the sense was so very restricted that its acceptance practically defeated the purpose of the whole legislation, which largely dealt with the principles of, first, properly interpreting the meaning of the liturgy, and, secondly, of securing that reverence and decorum in church which the custom of our so-called "mixed" choirs had greatly endangered.

It was for these principles that THE ECCLESIASTICAL REVIEW, as well as CHURCH MUSIC, stood in the interpretation of the law. When, therefore, different and apparently authorized versions of the law, equivalent to dispensations from or repeals of it, were freely circulated and endorsed, we deemed it our duty to obtain the authentic and authoritative reading of the *Motu proprio,* lest it might become, in view of the seemingly authorized interpretations, a dead letter and indeed a contradiction in terms.

The Rev. Dr. Hugh T. Henry, editor of CHURCH MUSIC, accordingly drew up a *dubium* in which the state of the question was plainly set forth. The editor of THE ECCLESIASTICAL REVIEW sent the same to the Apostolic Delegate at Washington, with the respectful request that the *dubium* be brought to the notice of the Holy See and a prompt and unequivocal answer be given thereto.

The subjoined official answer makes clear the following points:

1. " Choirs " commonly so-called, as we have them in most of our churches in the United States, where a select group of men and women gather for the purpose of singing during the solemn services of the Church, are not permitted by the *Motu proprio.*

2. The answer given in a certain case (*Angelopolitana,* 17 January, 1908) regarding the singing of women at divine services, is not to be construed as sanctioning the commingling of men and women in the choirs as we have them in the United States.

3. Whilst the S. Congregation prohibits the arrangement of " mixed " choirs of male and female voices, by answering the proposed question as to its lawfulness by the simple *negative*; yet when there is a dearth of male singers, and when it is necessary for the solemnity of the service that men and women join in the singing, even then the men and women are to be absolutely separated; and it becomes the duty of the Ordinary to see that this is done.

Nothing could be more reasonable. The law stands. We

are to make every possible and fair effort to introduce either congregational singing of the liturgy, or to have male choirs. But the service is not to be made unbecoming, distracting, or ridiculous by a literal adherence to the law, where the conditions really hinder its decorous observance. Many pastors are making honest efforts to train the children and to organize male choirs, but before these are capable of rendering the services edifyingly, they must employ the aid of women who have been accustomed to sing, and who may still, as part of the congregation, assist in the liturgical chant, not permanently and as though it were the proper norm of our divine services, but as an expedient applicable wherever and as long as it may be conscientiously deemed necessary.

No doubt the ingenuity of those reluctant to accept the decision will find a way to fresh misinterpretations of the law, even in the light of this latest authentic decision. Happily the Bishop of Pittsburg, being equally anxious to obtain a clear answer, had in the meanwhile written for information to the Cardinal Secretary of State, who not only fully understands American conditions, having seen them with his own eyes, but is likewise familiar with our language, and has thus been in a position to follow the controversy carried on in our newspapers and journals. That letter, although only a private communication, leaves no doubt as to the spirit in which the document of the Sacred Congregation, which we give herewith, must be understood.

APOSTOLIC DELEGATION
United States of America 1811 Biltmore Street
No. 667—d Washington, D. C.

The Rev. H. J. Heuser, D.D.
Editor of THE ECCLESIASTICAL REVIEW,
Philadelphia, Penna.

Reverend and dear Sir,

I beg to enclose a copy of the decree of the S. C. of Rites, No. 330x, in answer to the *dubium* regarding the singing of women

in the church which was proposed by you on 6th October ult. Kindly publish the same as soon as possible.

With every good wish for the New Year, I am,

Sincerely yours in Christ,

(Signed) D. FALCONIO,
Apostolic Delegate.

7 January, 1909.

No. 330—x.

Nuperrime Sacrorum Rituum Congregatione ea quae sequuntur, pro opportuna declaratione, rite ac reverenter exposita sunt, nimirum:

Per omnes fere regiones Statuum Foederatorum Americae Septentrionalis, nomine chori designatur solummodo quidam coetus paucorum cantorum tum foeminarum quum virorum, qui seliguntur ad officium textus liturgicos intra Missas solemnes cantandi. Hic chorus seu coetus virorum ac mulierum, seu puellarum, in loco ejus soli usui destinato extra cancellos, immo plerumque longissime ab altari positus est, nec alius habetur chorus qui textus liturgicos cantet vel recitet.

Hinc quaeritur: Utrum ratione habita Decreti de cantu mulierum in Ecclesiis (*Angelopolitana, 17 Jan., 1908*) quo concessum fuit ut "intra christifideles, viri et pueri, quantum fieri potest, suam partem divinis laudibus concelebrandis conferant, haud exclusis tamen, maxime ipsorum defectu, mulieribus et puellis," talem chorum, seu coetum virorum et mulierum supradescriptum, in loco ab altari remotissimo positum et chori liturgici fungentem officio posthac adhiberi liceat?

Et Sacra Rituum Congregatione, ad relationem subscripti Secretarii, exquisitis utriusque Commissionis tum liturgicae quum de musica et cantu sacro suffragiis omnibus maturo examine perpensis, praepositae quaestioni ita respondendum censuit: Prout exponitur *negative* et ad mentem.

Die 18 Decembris, 1908.

(Signed) S. Card. CRETONI, *Praefectus.*
D. PANICI, *Archiep. Laodicen., Secret.*

Mens est: ut viri a mulieribus et puellis omnino sint separati vitato quolibet inconvenienti et onerata super his Ordinariorum conscientia.

S. Card. CRETONI, *Praef.*
D. PANICI, *Archiep. Laodicen., Secret.*

DELEGATIO APOSTOLICA
Statuum Foederatorum
Americae Septentrionalis.

Letter of His Eminence Cardinal Merry Del Val to the Right Rev. R. Canevin, D.D., Bishop of Pittsburg.

The following letter of inquiry concerning the lawfulness of permitting women to sing in church choirs in the United States was addressed to the Holy See under date of November 14, 1908, by Right Rev. Regis Canevin, Bishop of Pittsburg, and the reply, dated November 29, 1908, was received from His Eminence Cardinal Merry del Val on December 10, 1908:

"It would please me very much if you would have the kindness to advise me if it is true that women may sing in the choirs or churches, not only when they sing together with the other male members of the congregation in the body of the church, but also when they are separated, and form, either alone, or with men and boys, a special choir on an elevated platform or choir loft, in the rear of the churches, as is the custom in the United States.

"Because of the diversity of opinion, and the many newspaper reports, there is great obscurity and much controversy concerning this matter; and it would be a great advantage not only to the diocese, but to the other dioceses of the United States, if we could have some final word from the Holy Father for the purpose of definitely putting an end to the question.

"In the hope that you will have the goodness to communicate to me the decision of the Holy Father as soon as possible, I beg to remain, with the expression of my very high consideration," etc.

The reply of the Cardinal Secretary of State is as follows: "Segreteria di Stato di Sua Santita. No. 33810. Dal Vaticano, 29 November, 1908.

"My Lord Bishop: In reply to your letter of the 14th of November, I hasten to inform you that the Holy Father has not given permission for women to form part of the church choirs in the United States, and that the statement that such permission has been granted by His Holiness is devoid of foundation.

"His Holiness's wish is that the decrees of the Sacred Congregation of Rites in regard to church choirs should be faithfully observed in the United States as elsewhere.

"R. *Card.* Merry del Val."

THE MEANING OF SPECIAL INDULTS OF REQUIEM MASSES.

Qu. There is a difference of opinion concerning the interpretation of the following Indult granted to the churches of this diocese. Some say that; though three semiduplex feasts occur during the week, we may celebrate a Requiem on the remaining three duplex feasts; others say the contrary. Will you kindly let us know what privileges are granted to us by it?

What about the Monday privilege all our priests make use of?

Joannes G. Shanahan, Episcopus Harrisburgensis, ad pedes S. V. humillime provolutus, postulat Indultum ut in Ecclesiis Dioecesis Harrisburgensis celebrari valeat ter in hebdomada Missa de Requiem, occurrente etiam festo ritus duplicis; exceptis primae et secundae classis, diebus Dominicis aliisque festis de praecepto servandis, necnon vigiliis, feriis atque octavis privilegiatis.

Nov. 29, 1907, Harrisburg.

Ex Audientia SSmi. habita die 14 Decembris, 1907.

SSmus. Dominus Noster Pius Providentia PP. X, referente me infrascripto S. Congregationis de Propaganda Fide Secretario, benigne indulsit, ut in Ecclesiis dioecesis Harrisburgensis celebrari valeat Missa de *Requie* ter in hebdomada, diebus tamen quibus eadem Missa a Rubricis permittitur comprehensis, occurrente etiam ritu duplici; exceptis festis primæ et secundæ classis, diebus Dominicis aliisque de præcepto servandis, nec non vigiliis, feriis atque octavis privilegiatis, et dummodo hujus indulti intuitu nihil omnino præter consuetam eleemosynam percipiatur, de consensu Ordinarii, ad quinquennium.

Datum Romæ ex Aed. S. Congregationis de Propaganda Fide, die et anno ut supra.

ALOYSIUS VECCIA, *Secretarius.*

Resp. This Indult is *local*; hence, if three semi-doubles occur during the week, a Requiem cannot be celebrated on the three remaining days which are doubles. If only one semi-double occurs in the week, two doubles may be selected for the second and the third Requiem.

Were it *personal*, the priests of your diocese could celebrate a Requiem three times a week *occurrente rit. dupl.* in a *private* oratory, *outside* your diocese; and an *extern* could not celebrate a Requiem in *your* diocese *occurrente rit. dupl.*

In general, indults which allow three doubles to be selected, even if three semi-doubles occur in the week, have reference to Masses *in cantu.* Now Masses *in cantu* have always greater privileges than Masses *lectae*; for instance the Requiem for Burial, for the Third, Seventh, and Thirtieth day after death, and the Anniversary, if they be *in cantu*, may be celebrated on *dupl.*, whereas Masses *lectae* cannot, unless the Burial be *in favorem pauperum.* Such indults *in cantu* were granted to the diocese of Tournai, of Mechlin, etc.

If doubles may be selected even when three semi-doubles occur in the week, this privilege seems always to be noted in the

Indult, *e. g.* "Quisque hoc privilegio utatur oportet in quantum fieri potest, feriis secundis et tertiis" (Cincinnati); "Diebus tamen ab eodem Archiepiscopo pro unaquaque Ecclesia determinandis" (Milwaukee).

Moreover, if this Indult were *personal,* the parish priest could select Monday, Tuesday, and Wednesday, and the assistant could choose Thursday, Friday, and Saturday, if every day of the week were a double, and thus on every day of the year (the days noted in the Indult excepted) a Requiem could be celebrated. But it is not probable that the Indult grants such a privilege. Hence if every day of the week be a double, three of these may be selected and on these three both the pastor and the assistant must celebrate the Requiem, if they wish to make use of the Indult.

The insertion of the phrase *Diebus tamen . . . comprehensis* in the Indult, although not found in the *petition*, indicates that the Congregation intended to restrict the privilege to semi-doubles, if three such occur in the week.

I. The bishop of Tarantasia (France), in 1878, obtained an indult by virtue of which Masses *de Requie* could be *chanted* three times a week in the churches of his diocese. He asked "num eodem die ritus duplicis *plures* missae de Requie cantari valeant in eadem ecclesia?" The answer was *Affirmative* (S. R. C., 18 Dec. 1878. No. 3472, latest edit.).

The Indult to the Bishop of Harrisburg reads the same as granted to the Bishop of Tarantasia, except that the former substitutes the word *celebrari* for *cantari.* Hence the privilege is identical in both cases. Whilst the Indult is local, it must be interpreted as favoring the celebrant—"ipsis sacerdotibus indirecte favet" (Cf. Van der Stappen, Vol. II, qu. 378).

II. The Monday privilege is *personal,* and does not naturally conflict with the *local* Indult. Moreover, the S. C. de Prop. Fide knows that we have this (Monday) privilege, and therefore, if it intended to deprive the priests of it when granting another Indult, it would certainly make mention of it.

The following may be assumed to be an analogous case:

If a priest has the personal privilege of a privileged altar three or four times a week, and joins a Confraternity which has an Indult of a privileged altar *once a week,* he can make use of this latter privilege, besides using the original privilege of three of four times a week, unless the second Indult (of the Confraternity) expressly excludes this interpretation. (*Decr. Auth. C. S. Ind.,* No. 272; Beringer: *Die Ablässe,* Th. II, Abs. III, n. 16.)

SHOULD WE PLEAD FOR A VERNACULAR LITURGY?

The article under the above title, which appeared in the January issue of the REVIEW, has called forth some comment, as was to be expected of a paper on so delicate a topic. The author is a writer who earned his title in theology at the University of the Propaganda in Rome, and supports his plea with reasons rather than with an appeal to sentiment. On this account we believe that it is desirable to have the subject thoroughly discussed from the traditional and the purely argumentative viewpoints. The Catholic sentiment which instinctively clings to the preservation of the Latin liturgy as a means of maintaining uniformity of liturgical discipline and as one of the safeguards of doctrine, is a strong argument in itself for defending the universal use of the Latin in our divine service. But the value of clear notions on the subject needs to be brought out in order to counteract the abuses and ignorance which are being propagated under the plea of orthodoxy.

Since some of the readers of the REVIEW from whom we should like to have an expression of opinion on this important subject, live at a great distance, and outside the United States, we have been constrained to defer a fuller discussion of this subject to the next issue of the REVIEW. In the meantime we shall be glad to hear from readers who have something to say on the subject, apart from merely ventilating feeling.

Criticisms and Notes.

DE GRATIA CHRISTI in I-II Partem Summae Theologicae S. Thomae Aq. a q. cix ad q. cxiv, auctore Richardo Tabarelli in Pontif. Seminario Romano Professore. Romae: M. Bretschneider. editore. 1908. Pp. xii-533.

Noli transire, benevole lector! Of course, you know many books very much—not quite—like this. Schiffini, Mazella, Satolli, and the rest of yesterday, to say nothing of Ripaldi, Suarez, Bellarmine, and the other giants of old. Then as for St. Thomas, you have the *Summa* always before you; and as for the commentators there are Cajetan, Capreolus, Toletus, not to mention Gonet and Gotti and Billuart. Why then another treatise *De Gratia,* and that too of half-a-thousand big pages? Well, probably for some such reason as there are forever new books on mathematics, philosophy, and other speculative—non-empirical—branches of human knowledge. The subject is limitless, the mind limited. Something will always remain to be said, or at least to be said in a new way. *Sin nova, nove.* And as for commentaries on St. Thomas, the *Summa* is exhaustless, endlessly suggestive; vastly more so than Shakespeare, Dante, and the ancient classics on whose texts exegetes never cease to labor. At all events, sapient reader, if you have any love for genuine theology, and you take up this newest treatise on Grace, you are likely to peruse it to the end. And this *may* do you good, you know. The present reviewer confesses that he approached the task of examining the book with no enthusiasm; but having set his face to the work he read it more than half through and looked through the rest with the intention to re-read the whole. And why so? Because it is a work in which learning, depth, and unfailing clarity vie for the first place. The author sees his subject with many eyes; he has profound spiritual insight, and he has the gift of putting into a perfectly translucent medium that which he sees. While giving due credit to the arguments of those who differ from him in theological controversy, he sets forth his own opinions squarely, presenting his own reasons manfully yet with becoming modesty

—*salvo meliori judicio,* as he puts it (p. 315)—with no pretense to have solved the mystery of, nor to have said the final word on, the concordance between efficacious grace and the will's freedom. The book is one which the seminarian will be helped by studying, the priest in the ministry stimulated by reading. Although a dogmatic and not a professedly devotional treatise, much of it might profitably be taken as food for the morning's meditation or the evening's spiritual reading.

SOME NOTABLE ALTARS in the Church of England and the American Episcopal Church. By the Rev. John Wright, D. D., LL. D., Rector of St. Paul's Church, St. Paul, Minn. With 114 full-page plates. New York: The Macmillan Company. Pp. 383.

There are many evidences of high-minded efforts in the Episcopal Church to restore within her communion the ancient spirit of Catholic faith. That spirit had been capable of producing the magnificent works of Christian art, the remnants of which throughout England still silently proclaim the fact that the nation which raised these monuments of religious devotion in pre-Reformation times was more imbued with that which makes for moral and esthetic education, than she is to-day, so far as we can draw evidence from the polished product of her modern industrial achievements. One means of bringing back the old order of things in the religious sphere is the pronounced endeavor to give to the altar its original place and significance in the churches. The Reformation, which sought to rid the realm of a priesthood that had the right to rebuke kings and withhold them from the sacraments, found that where there was no priesthood there need be no altars. Hence the translators of the Bible, from 1526 to 1683, substituted the word "temple" for "altar," as they had changed the word "priest" to give place to "elder," and "overseer" to stand for "bishop." Thus, for more than a hundred years the authorized and official manual of the religion of England "by Law Established" bore witness that Protestantism wanted neither altar nor priest. But the error was recognized in the course of time, and the late revisers of the authorized version of the Bible endorsed the translation of the Catholic Vulgate and of the Protestant correction of 1683. And as a result we find the author of the present volume, an American Episcopalian,

writing: "The Holy Communion is the great central act of worship in the Christian Church, and the only form which our Divine Master directly commanded to be observed. Associated with it is the altar, without which a church building has no meaning." We should say that the great central act of worship is not Holy Communion but the Holy Sacrifice, and that the altar is not simply associated with it but an essential part of it. However, this is not important to the object of the volume to which we would draw attention. What the author purposes to do is to give some views of altars selected by well-known architects as excellent models for imitation. As the illustrations are largely taken from designs or reproductions of the great English Cathedrals built by Catholics before the Reformation, the book will serve the clergy outside the Episcopal body, who desire information on the subject, for the work has been done with the practical purpose of aiding those who have in anticipation the building of altars, or the enrichment of old ones. The cost of erection in many instances is also given.

Among the specimens of altars in the older churches of England we have illustrations from the Cathedrals of Ely, Salisbury, Exeter, Gloucester, Rochester, York, Worcester, Lichfield, Chester, Bristol, Durham, Reading, Chichester, and the great examples of medieval art preserved in the London churches. Besides, some forty illustrations represent the best specimens of altar-building to be found in American Episcopal churches. There are a few examples of unrestored English rood-screens, showing, as the author of the volume remarks in his preface, "the devastation wrought by vandal hands at the Reformation." They are all in the true Catholic style, with the full figure of Christ crucified dominating and the statues of saints round about in niches or painted upon the panels. "I fail to understand," writes Dr. Temple, the Episcopal Primate of England, "how it can be considered compatible with the principles of the Reformation to draw nice distinctions between the figure of our Lord crucified and the figure of our Lord ascending, and to say that one tends to idolatry, and the other not." The beauty of the altar in the Church that claims Christ, derives from the way in which it honors His Passion.

PRINCIPLES OF LOGIC. By George Hayward Joyce, S.J. New York, London: Longmans, Green & Co. 1908. Pp. xx-431.

Now and again there appears a book on one or other of the departments of philosophy, which, while handing on the traditonal fund of truth, gives to its subject a fuller development, a fresh illumination, and a further application. A book of this kind was Fr. Maher's *Psychology*—especially in its later editions—in the Stonyhurst Series. Prior to its appearance our few English manuals on the subject were, however useful in their way, but more or less successful Anglicizations of the corresponding Latin textbooks. Professors thoroughly drilled in scholastic psychology were somewhat inclined in those days to regard with suspicion not without contempt "the new psychology"—looking on the spirit and method as materialistic or setting it aside as physiology and not psychology at all. That this mental attitude was not devoid of considerable justification will hardly be denied. At the same time there was much in the new psychology that was true and valuable, and there was simply wanted the man sufficiently familiar with the old and the new, and gifted with the art of expression, to present in one harmonious system the old truths combined with the facts and inferences accumulated by the recent empirical methods. Such a man appeared in the author of the Stonyhurst manual just mentioned and he furnished Catholic students with a work on which they can rely and of which they may justly be proud. It is hardly overstating things to say that what Fr. Maher did for Psychology, Fr. Joyce has done for Logic in the volume at hand.

The Scholastic Logic is here in its integrity, but it is freshly illustrated and very notably extended. It is not unfrequently asserted that Logic has made no progress since the time of Aristotle, from whose brain it is supposed to have sprung Minerva-like; and so unprejudiced a witness as Kant is usually cited in testimony for the statement. Doubtless this is true as regards "the substance" of the science or art. At the same time the substance is capable of further illumination and certainly of further expansion; and in both these respects the work at hand does a service. First the illumination results from the juxtaposition of the traditional truths with the recent false theories, notably those of Mill, Bradley, Bosanquet, etc. The author conceives of Logic as

having an objective aspect, in the sense, namely, that it is a science of the *conceptual representations of the real world:* and in his criticism of adverse logical views he points out the false philosophy from which those views emanate. He thus lights up the philosophical depths of his own system. Secondly, the expansional aspect of the work is apparent in the second part—about one-third of the book being devoted to applied Logic, that is, to the mind's procedure in the systematic quest of science; the processes, namely, of observation, experiment, inductive inquiry, explanation, hypothesis, quantitative determination, elimination of chance, classification, and method. Though all these subjects have for long been treated in books of Logic in French, excepting, of course, the subject of Method, they have received but slight consideration in the Latin manuals, and we believe Fr. Joyce is the first Catholic logician to give them anything like adequate treatment in English. And yet they constitute by far the most practical portion, especially in our day, of the study.

Another feature of value not to be ignored is the examples used in illustrating the definitions, rules, etc. These are not the stock puerilities of the text-books (*Angelus non est lapis,* etc. examples which would suggest Mark Twain's illustrations from *his* German Ollendorf: "Where is the bird? The bird is in the blacksmith's shop"), but live illustrations drawn from the sciences or from common experience. They thus instruct and interest while doing no less well their special work of illustrating.

It should be noted that the book does not include applied Logic, in the sense of Critics, or what is now usually called Epistemology. It is to be hoped, however, that, having completed his present task so creditably, Fr. Joyce may see his way to produce a corresponding treatise on the latter subject—a department of philosophy wherein there reigns greatest confusion outside the Catholic school and wherewith our Catholic philosophical literature in English is inadequately supplied.

TRACTATUS DE VERA RELIGIONE. Auctore Joanne Muncunill, S.J. Barcinone: Gustavus Gili, Editor. 1909. Pp. viii–428.

MANY MANSIONS. Studies in Ancient Religious and Moral Thought. By William S. Lilly. New York, Cincinnati, Chicago: Benziger Brothers; London: Chapman & Hall. 1907. Pp. xi–260.

LE VÉDISME. Notions sur les Religions de l'Inde. Par L. de la Vallée Poussin. Paris: Bloud & Cie. 1909. Pp. 127.

INTRODUCTION TO THE STUDY OF COMPARATIVE RELIGION. By Frank Byron Jevons. New York, London, Bombay: The Macmillan Co. 1908. Pp. xxv-283.

L'AVENIR DU CHRISTIANISME. Part I: Le Passée Chrétien; I. Époque Orientale; pp. xxvi-330; II-III, Époque Syncrétiste; pp., II 278, III 246. Par M. Dufourcq. Paris: Bloud & Cie. 1908-1909.

These works are here introduced as suggestive of an introductory course of study in the foundations and the history of religion. Being all of recent date and the productions of scholars who write on the whole from a sanely conservative spirit, they may be accepted as justly combining the new with the old. The Latin treatise on the True Religion is the work of a Jesuit who is at present teaching theology in Spain. He is the author of a volume on the Incarnation which was reviewed in these pages at the time of its appearance a few years ago. His present work covers the ground and pursues the method familiar to the student of Catholic theology. While the author gives due credit to "the new method of apologetics"—which, so far as it is valid and effective, is of course very old—he sees no reason, because there is no sufficient reason, for departing from "the old method", the objective and deductive. The subjective method—the appeal to personal, psychological, and moral motives of faith—is, of course, desirable and oftentimes the only practical way of preparing the non-Christian soul for the reception and the willing acceptance of faith; but unless the intellect is convinced of the divine origin and the definite truths of revelation, the act of faith is logically impossible; and this conviction depends naturally on the manifestation to the intellect of divine credentials—signs of supernatural interference, than which we know of no others outside of miracle and prophecy. The apologist who has mastered this avenue of faith will, of course, in his relations with non-Christian minds endeavor to draw them to the truth by whatever sidepaths leading from personal motives—subjective, psychological, moral, cultural, social, etc.—he may be able to discover.

The methods, materials, and processes that conduce to this mastery are thoroughly expounded in the above treatise. The

same has been done, indeed, in many a preceding work of the kind. Nevertheless, it is here done with unsurpassed solidity and clarity. The work does not coincide with the tract entitled *De Ecclesia*. It is the *Demonstratio Christiana et Catholica*—a treatise on *fundamental* as distinguished from *special* dogmatics.

The mind "informed" with the truths set forth in such a treatise has the necessary guidance, the chart and compass, for navigating safely the high seas of the history of religion. Without some such discretion it drifts aimlessly and hopelessly.

Mr. Lilly's volume, *Many Mansions,* will probably be known already to the present reader. The book is introduced here because of the essays it contains on the history of religion, the chapters especially on the "Sacred Books of the East" on "Buddhism" and on "The Saints of Islam." The first of these chapters provides the student with a brief but fairly comprehensive survey of the Canonical Scriptures of Brahmanism, Buddhism, and Jainism, Magdeism, Islamism, and the Chinese. The outline follows, of course, the well-known series of translations edited by Max Müller, and for those who have not access to the original or to the voluminous and costly versions just mentioned, Mr. Lilly's book will prove a useful substitute. It may be that the author emphasizes too strongly the importance of the Sacred Books of the East. Those who have had the patience, and, one is tempted to add, sacrificed the time—though this expenditure is a tax the student of religions must make up his mind to pay—to go through the long series of the Sacred Books, knows what a desert-world he has had to traverse and through what swamps and wastes he has wandered without finding a fair flower, not to say a gem, to reward his toil. However, the Sacred Books do throw light, as Mr. Lilly insists, upon the origin and development of religions, and the student must take them into account. In the discharge of this task Mr. Lilly's essays will be of service.

It need hardly be suggested that the latter author, however cultured in other respects, is not a professional theologian. The evidence for this statement is afforded by the following passage: "A dogma is like an algebraic formula which represents ideally a given quantity but is not that quantity itself. The intellectual experience is the symbolic expression of the religious experience, nothing more. It is no new thing which I am writing. St.

Augustine, St. Athanasius, St. Thomas Aquinas, Butler, Newman—to name no others—lay it down that theology is an economy, that is to say, a parable or exhibition of the truth in symbols. We shall do well to remember this" (p. 49). Perhaps we shall do better to remember that this is not so. Nowhere does St. Thomas Aquinas—to mention no others—lay it down that a dogma is "like an algebraic formula", or "a symbolical expression of religious experience". The Angelic Doctor unmistakably holds that the language we use in our endeavor to express our conceptions of God and the spiritual world generally, have a certain, though very imperfectly "representative", value which is more than "symbolical". Our terminology, though not univocal is *analogous,* expressing therefore some, however remote, similitude between the finite objects whence they are derived and thence transferred for predication of the Infinite. St. Thomas, as every one knows, discusses the subject in the *Summa* (P. I, p. xii), and in the *Contra Gentiles* (L. I, CC. 32-36).

Besides the essays above alluded to, which interest especially the student of the history of religion, *Many Mansions* contains a number of other chapters of a wider philosophical pertinence. These refer to Spinoza, Modern Pessimism, and The Newest View of Christ—a review of Professor Pleiderer's *Entwicklung des Christenthums.* The volume, it may be added, is part of a new edition of the author's *Ancient Religions and Modern Thought.*

Those who desire to know more about the ancient religions of India than they get from Mr. Lilly's essays, and yet have not the opportunity, leisure, or courage to peruse the voluminous Sacred Books, are likely to find what they want in M. Poussin's *Le Védisme.* The little volume presents a clear outline of the general structure of the Vedic books and discusses in brief the theories concerning the origin of Vedism and analyzes its religious and moral conceptions. The bibliography points to further sources of information. The booklet belongs to M. Bloud's well-known series *Science et Religion,* which is noticed below.

Mr. Jevons' *Introduction* inaugurates a series of volumes which bids fair to elicit wide interest as well for their practical as for their theoretical character. A lectureship has been established

at the Hartford Theological Seminary on the Religions of the World with a view "to assist in preparing students for the foreign missionary field"—the specific purpose being "to give such students a good knowledge of the religious history, beliefs, and customs of the peoples among whom they expect to labor". That the volumes embodying the lectures will interest a larger circle of readers than that to which they are primarily addressed may be presumed from the fact that the individual volumes are being prepared "by scholars of the first rank who are authorities in their respective fields" (p. v): nor need one go beyond the present introductory volume for confirmation of this presumption. The work shows signs of a scholarship that speaks with authority. However, the practical relation predominates. Since the missionary's first and last endeavor is to lead the heathen people among whom he may be laboring to Christian faith and conduct, it is of supreme importance that he should be able to start from certain beliefs held by those peoples, beliefs that have a connexion or element in common with some Christian truth. Mr. Jevons selects as such a transitional point the morally universal belief in a future life, with which belief belief in God is closely connected. Belief in *immortality,* he argues, implies society, and religion among primitive peoples is concerned with social hopes and fears. Although magic is intimately blended with religion amongst those peoples, it is differentiated in this that, while religion is social, magic is anti-social. The same difference gives the clue to the nature of *fetichism.* Immortality, magic, and fetichism thus take the first place in the author's discussion. Prayer, sacrifice, the relation of religion to morality, being also subjects closely associated with belief in immortality, furnish topics for the after chapters, while "the place of Christianity in the evolution of religions" forms the theme for the closing lecture. Needless to say, the place assigned to Christianity is the first, since Mr. Jevons writes with a thoroughly Christian spirit and purpose. The ground covered is one in which the winds of wild speculations have had and still have free play—*loca fœta furentibus Austris.* The real beliefs of savage peoples are imperfectly known, and the temptation to generalize and to theorize especially in regard to their origin has allured many writers into many vagaries and some absurdities. Mr. Jevons keeps fairly steady. At the same time, however, "the call of the wild" is not unfelt by him. Thus, for

instance, he seems to yield not a little to the theory that dreams and ghosts give rise to the belief in the soul's continuance after death, though he maintains indeed that "were there no desire to believe it may be doubted whether the belief would survive or even originate". Of course the theory has no foundation outside the fancy of its devisers by whom it was arbitrarily constructed in opposition to the theistic teaching that belief in immortality is in part rationally instinctive, in part a deduction, in part a traditional relic from the primitive revelation—a teaching which, unlike the dream and ghost figment, rests on certain foundations.

Mr. Jevons proves convincingly the transcendency of Christianity. He shows that, while the truth and the good inherent in all forms of religion is that in all of them man seeks after God, the finality of Christianity lies in the fact that it reveals the God for whom man seeks. "What was true in other religions was the belief in the possibility of communion with God, the belief that only as a member of society could the individual man attain to that communion. What is offered by Christianity in a means of grace whereby that communion may be attained and a society in which the individual may attain it. Christianity offers a means whereby the end aimed at by all religions may be realized" (p. 259). This is undoubtedly true and it is the high vocation and duty of the missionary to bring this home to the heathen mind; and it only makes it more the pity that, when the tutored savage shall have been made to see that in Christianity God has revealed Himself to men, he should nevertheless find his teachers disagreeing about the very essence itself of Christianity; and whereas he is taught that Christianity provides the means and the society whereby communion with God is effected and assured, he should nevertheless find those same teachers at utter discord regarding those very means, and hopelessly disrupted in that very society. However, within the limits imposed by his own religious system as well as by the restricted scope of an introductory study Mr. Jevons has brought together in an attractive form a considerable amount of instructive facts, illuminating generalizations, and practical suggestions. Although not a profound treatise, it is certainly a thoughtful and stimulating essay.

A notable contribution to the history and science of religions

is M. Dufourcq's *L'Avenir du Christianisme,* the first two parts of which, about half the prospective work, is indicated in the title given above. Convinced that Christianity is the unifying principle of humanity, the author, working toward that unification, seeks in the past for the vivifying elements that may justify the hope of its realization. His quest carries him along the comparative history of pagan religions (Egyptian, Semitic, Persian, Greek, Roman) and of Judaism down to the time of Alexander (Vol. I, The Oriental Epoch). The second volume (in two parts, above in title) traverses the beginnings of Christianity (The Syncretist Epoch). A third volume will be devoted to the history of the Church as far as the eleventh century (The Mediterranean Epoch), and a fourth will carry the narration onward to the eighteenth century. These two latter volumes are in course of publication. A supplementary volume on Christianity and Democracy in the nineteenth century is preparing. The program here outlined is obviously very broad and comprehensive. An estimate of the work can best be made after its completion.

The portion thus far made public affords, however, abundant evidence of very extensive research, keen critical analysis of the documents and facts, and apparently on the whole sound generalizations and theory. Some of the author's Biblical views were indicated in the January issue of this REVIEW. They will hardly be accused of undue conservatism. Nor will it be thought that what might be called oversensitiveness has intruded into the author's critical faculty when analyzing the phenomena, as one may notice in reading the parallelism which he presents at the opening of his work between certain Christian rites and doctrines on the one hand and some of the customs followed by *les autres religions méditerranéennes* (p. xi). Further manifestation of the same critical spirit is apparent at the close of the first volume where he sums up the result of his study of the dual religious development—pagan and Jewish—which preceded and prepared the way for the advent of Christianity. Although, however, the author vindicates the transcendency of Judaism, his search for aspects of resemblance to the pagan cults seems to urge him beyond one at least of the most salient points of difference. It is of course true that both with the pagan and the Jew the being who was conceived and worshiped as Deity was regarded as "protector of the social group"; that both believed in the *dieu-*

patron. On the other hand Jahve was always much more than *le protecteur d'Israel,* such as was Amon for Thebes, Madouk for Babylon, Athena for Athens, Jupiter Capitolinus for Rome (p. 318). The Old Testament from Genesis to Machabees demonstrates and exemplifies the personal relation of Jehovah, that he was worshiped and petitioned as truly the God of the individual as the protector of the tribe. M. Dufourcq does not, it may be presumed, dispute this fact; but then one misses its explicit assertion as marking an aspect of the transcendency of Judaism. The first volume completes the comparison between the pre-Christian religions. The second volume describes the religious world preparatory to the birth of Christ—the transformation of paganism, the interrelations between the contemporary Judaism and paganism. A sketch is given in the second part (practically the third volume) of our Lord's life, the work and influence of the individual Apostles, notably that of Sts. Peter, Paul, and John. The volume closes with a study of St. Irenæus—a study in which the writer speaks with special authority, he being the author of the monograph on the same subject in M. Bloud's well-known series *La Pensée Chrétienne* as also in Lecoffre's *Les Saints.*

It is impossible within the space here at command to dwell upon any of the details of the broad canvas here outrolled. Suffice it to say that the general treatment combines thoroughness with interest. The leading personages and facts stand out clearly—numerous, indeed, and attractive but not overcrowded, the details being ample yet not too many to illustrate the interpretative principles and laws. The work richly repays study. The very copious bibliographical references further enhance its value. It may not be superfluous to add that M. Dufourcq is a professor at the University of Bordeaux and the author of a work in six volumes on the Acts of the Martyrs—a work at present undergoing a critical revision.

CATHOLIC SOCIALISM. By Francesco S. Nitti. Translated from the second Italian edition by Mary Mackintosh. New York: The Macmillan Co.; London: Swan Sonnenschein & Co. 1908. Pp. xx-432.

This is a re-issue of a well-known work that first made its appearance some fourteen years ago. The book appears to have undergone no revision or enlargement. This is to be regretted,

especially in view of the important Encyclicals of Leo XIII, notably that on Christian Democracy (*Graves de communi,* 18 January, 1901), which have been published in the meantime, and have had no slight influence in stimulating the efforts of Catholics in Europe toward social betterment. For the rest, the volume is the only one in English that gives so comprehensive an account of what, however one may demur, is now called *Catholic Socialism,* but what might more truly be called the Catholic movement making for the improvement in the condition of the masses. Professor Nitti designed the book to be the first of a series of volumes on the various forms of modern Socialism. The series seems never to have grown beyond this initial stage.

The author, as one may infer from the general tone of the narrative, is or was a "liberal Catholic", and the translator, Miss Macintosh, "felt bound", so Professor Ritchie observes in his Introduction to the book, "as a devout Catholic to dissent from some statements of the author". These "dissents" are given in the foot-notes, with of course Professor Nitti's authorization. The "devout Catholic reader" may probably dissent from a few other details; but on the whole the work is commendable, so much so indeed that Cardinal Manning seems to have deemed it deserving of the succinct eulogy—"a truly admirable work".

THE CATHOLIC ENCYCLOPEDIA. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., L.LD.; Edward Pace, Ph.D., D.D.; Condé B. Pallen, Ph. D., LL. D.: Thomas J. Shahan, D.D.; John J. Wynne, S. J.; assisted by numerous collaborators. In fifteen volumes. Volume IV. New York: Robert Appleton Company. Pp. 799.

If there were any diffidence, such as is apt to attend new subscription enterprises, regarding the ability of the projectors of the *Catholic Encyclopedia* to complete their undertaking in a thoroughly creditable fashion, that doubt will be entirely dispelled by the promptness with which the successive volumes are being issued. Reviewers are still discussing the excellent features of the third volume whilst the fourth makes its appearance, bringing the work down to the word *Diocesan* (Chancery). One distinctly improved feature of the work meets us at the very opening of the volume, in the table of contributors, which in ad-

dition to the names and titles of the authors, as given in the previous editions of the introduction, adds also a list of the topics treated by each writer. This arrangement offers obvious advantages for orientation in a work of reference like the present. Probably this could not have been done so readily for the earlier volumes, since much of the work at the beginning had to be assigned to those who understood thoroughly the method of writing required in an encyclopedia, and who had to trace the models for future workers. By this time the editors have found opportunity, not only to survey the field whence reliable contributors could be obtained, but also to train the specialists, who are relied upon for their knowledge and readiness, into a common system of exposition, so as to give the whole work a uniform character.

There is evidence in this volume, as in the former parts of the *Encyclopedia*, that it is the work of a painstaking, accurate, and scholarly corps of collaborators. We find the same conservative attitude in maintaining sound and hitherto accepted, because sufficiently well-established, opinions in science, against the self-assured conclusions of experimentalists who would impose their half-solved problems and hypothetical intuitions upon modern students as the permanent results of scientific research. The same is true of the position in general taken by the *Encyclopedia* toward questions involving historical criticism.

One of the most satisfying articles in the present volume is one on "Communism," by Dr. John Ryan, of St. Paul's Seminary. The writer manages to give a clear and comprehensive exposition of the principles, the history, and the ethical value of the system; and this in less than four pages. The supplementary article on "Collectivism" from the same pen is equally lucid and succinct in matter and form. Other articles of note are—M. Goyau's on the Concordat of 1801, the Scriptural articles by Father Maas, S.J., Dr. Gigot, and Fr. Ahern. The article on the *Dies irae* by Dr. Henry is, we venture to say, the most accurate and up-to-date review of the history and analysis of that marvelous piece of Latin hymnody. The article is incomplete only in this, that the author fails to record sufficiently his own part in throwing original and critical light on the origin, literary uses, and translations of the hymn, as appears from a series of papers written by him between 1890 and 1905 on this entic-

ing topic. Another paper of special value, because of its tendency to make plain the position of Catholic higher education and the distinctions between the collegiate and the university system proper, is that by Fr. Schwickerath, S.J. The liturgical subjects are well represented, as also are the biographies, both those that are general property like Dante and Aubrey De Vere, and those that are of particular interest to Catholics of America and other English-speaking countries. It is easy of course to suggest what a casual inquirer might deem omissions, but if we except such rare instances as that of St. Chad (Ceadda, or Cedda) of Litchfield, about whom we do want to know at least what the Bollandists can tell us, the likelihood is that the questions of real importance which one here misses will all receive their due treatment under one caption or another, in the course of the work. The illustrations are admirable, and there is no indication that the enthusiasm which inspired the undertaking, is not keeping its solid hold upon those elements that can assure its successful completion, by adhering to the principle of seeking the truest and the best in the contribution of intellect and the excellence of mechanical execution.

THE BOY-SAVERS' GUIDE. Society Work for Lads in their Teens. By the Rev. George E. Quin, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 389.

This is a wholly admirable book for priests and teachers, parents and lovers of boys. "Take care of the boys, and the girls will take care of themselves," is as true as any adage fashioned by the experience of ages. "Nay, more; could but half of the obstreperous scamplings be made into anything like perfect men, feminine virtue, thereby obtaining fuller play, would almost repair the primeval lapse and restore the world to a paradise anew." The author shows himself very familiar with the boy's nature and the needs of that nature to be sustained by the application of well-proportioned direction in the exercises of mind and heart as well as body, and he has that deeper insight into the relations by which the boy, through his growth to manhood, becomes a potent factor for good in society. Indeed, his warm advocacy is in favor of developing the boyish faculties through the medium of society-organization. He wisely discriminates between the practice of fostering merely a taste for social entertainment among boys, so

as to keep them from noxious amusements and other degenerating influences, and the wise management of a body of boys which, by taking note of their individuality, leads them spontaneously to control their disposition, improve their faculties, and thus develop a steady character for good.

It is important to note that, while the book is full of wise direction for all persons who take an interest in the training of children, even were it only within the home (though the book was not written for parents), yet it addresses itself primarily to priests. Every priest, whether he has a school or not, finds at his command wondrous facilities, given him "by the grace and authority of his sacred calling, and by the implicit confidence of the faithful," to instil virtue and a love of all that is truly useful and admirable into a boy's heart. Most priests in pastoral charge are inclined to accept these opportunities, and to render them effective by providing amusements and club facilities, which are at the same time a severe strain on the energies and time of the best-equipped pastor. Father Quin, while by no means disregarding the functions of such methods as furnish wholesome amusement, which a boy is supposed to need, points out a system of organizing which, owing to the underlying principle, is far more effective in attracting the boy, while yet it prescinds wholly from the permanent amusement center or club. The loadstone that draws and elevates the boy is not so much to amuse him, as to make him conscious of certain powers of initiative and coöperation which rouse his sense of courage, chivalry, and responsibility. How that may be effected is shown in the volume.

First the author lays down certain fundamental principles applicable to actual needs around us. He shows what in reference to our boys is of vital importance; what our schools can not do; what young men's societies can not do; and what Boys' Organizers alone can do for them. Nor is it to be assumed that the natural and inborn talent for creating sympathy among boys, which is given to many priests, suffices for this work. A genial temper, a ready ingenuity in devising plans for creating and concentrating active interest at recreation, a faculty for making things clear, for answering a boy's questions, for keeping him in respect of authority, are not of themselves sufficient to develop a boy's faculties to do their best work. The priest who proposes to train boys must first or simultaneously train himself, whatever his

native endowments may be. The author answers the current objections of priests who, under one plea or another, shirk this marvelously fruitful apostolate. He points out how we may overcome shyness; how attain that magnetism which is deemed essential for engaging a boy's interest; how to save time for such work amid the engrossing cares of other parish work; how to forestall delays in so important a field of labor for the salvation of souls.

An important chapter is that in which Fr. Quin draws the lines between humanitarianism on the one hand, and on the other religious influences such as the priest can command for educating boys. He suggests, nevertheless, the means of attaining results by methods kindred to those employed by the non-sectarian philanthropist, especially in our large cities. In a hundred ways we are helped by directions in detail, such as the right use of "gifts," the influence of parades, sports, uniforms, badges; the uses of a library, of indoor fun, of club management, enrollment, financial methods, etc. A most important feature of the treatment of his subject is the way in which the author lets us feel how and where religion comes into the work of instruction and recreation. He gives us the key to the proper treatment of the "rougher element", and dwells upon the educational and disciplinary side of the club meetings, discussions, visits, the due system, election interests and politics within the capacity of boyish patriotism.

The book is one of the most helpful sources for systematizing Catholic influence and creating a beneficial educational atmosphere in the parish.

SCIENCE ET RELIGION: Études pour le temps présent: Apologétique: Le Sens Catholique par H. Couget:—QUESTIONS HISTORIQUES: Les Croisades par A. Fortin; Les Assemblées du Clergé et le Protestantisme par I. Bourlon: Le Comité de Salut public par M. Navarre; Histoire du Catholicisme en Angleterre par G. Planque:—HISTOIRE DES RELIGIONS: Le Védisme par L. Poussin;—QUESTIONS DE SOCIOLOGIE: La Question Sociale au 18e Siècle par A. Lecoq.; Le Travail Sociologique par P. Méline;—PHILOSOPHES ET PENSEURS: Chateaubriand par M. Souriau; F. de La Mennais (Pensées) par C. Marechal. Paris: Bloud & Cie. 1909.

No Catholic student who has command of French need feel at a loss for instruments of research and intellectual culture. To

say nothing of the several encyclopedic dictionaries now appearing in that language—ever growing repertories of Biblical, theological, and historical lore—he has in the collection here introduced an endless series of short studies dealing with an immense variety of important and interesting topics more or less pertinent to his religion. The series is *endless,* for it is continually receiving additions, while the title covering the publishers' program is indefinitely flexible. So far more than five hundred small volumes are comprised in the series, the wealth of which can be easily estimated by looking through the corresponding catalogue issued fairly up to date. Thus, for instance, if one is interested in the history of religion he finds under the heading "Catholicism," two handy and fairly comprehensive little volumes treating of the Church in the United States, two more on the Church in Scandinavia, one each for the Church in Spain, Russia, Ireland, Scotland, China, Japan, etc. Under the rubric "Protestantism" a considerable variety of subjects is subsumed, as is also the case under the classifications of "Non-Christian Religions" and "Comparative Religions." Of course, all the studies are not of equal importance or merit. Nevertheless they are for the most part the work of specialists who set forth with French clarity the essentials and general bearings of the respective subjects and point to the practically accessible sources of further information. For the rest, the titles indicated at the head of this notice comprise the latest accessions to the series. We have no space here to describe them in detail, but the list, brief though it is, will afford some idea of the broad scope of the undertaking. The books are neat in appearance, usually clearly printed, and sell for the modest price of twelve cents in brochure, and about nineteen cents in linen binding.

Literary Chat.

In connexion with the literature dealing with the act of faith, some reference to which was made at this place in the last number of the REVIEW, Père Hugon's last book, *Réponses théologiques à quelques questions d'actualité* (Paris: Téqui), deserves notice and also commendation. The book contains a short study on the nature of faith—a study done with the author's well-known insight and lucidity. There is also a very good chapter on another "actual" subject—our concepts of doctrines of

faith (*Les Concepts dogmatiques*). The author draws out the opinion to which allusion is made in the review of Mr. Lilly's *Many Mansions* in the present number—viz. that our dogmatic concepts are not simply "symbolic formulæ," but analogous representations, having some similitudes proportionate to and with the spiritual reality expressed by them. The question is discussed from different standpoints and in a right good-tempered style by Père Allo in his *Foi et Systèmes* (Bloud et Cie, Paris).

Jansenism is not a theme to which one would expect a Parisian audience to flock to hear, and one can easily realize the sentiment to which Prof. Paquier gives utterance in the preface to his recent volume on the subject, when he says that it was not without a certain astonishment and even admiration that he beheld a numerous and highly distinguished audience *composé de femmes aussi bien que d'hommes* coming last winter to the hall of the Catholic Institute in Paris to listen to a course of lectures occupied largely with the various theories on the divine decrees, efficacious and sufficient grace, and original sin. However, when one peruses the book in which the said lectures have just been published (Bloud et Cie, Paris), one recognizes that what drew the *auditoire nombreux et fort distingué* was not simply the intellectual thirst of the Parisian ladies and gentlemen, nor the subject-matter itself, which would seem to be anything but inviting. Rather was it the manner in which the matter was treated by the lecturer. Prof. Paquier has certainly the very happy art of making arid things attractive. If any one wants to read an exposition of Jansenism, bases and superstructure, he will do well to get this book. It is not a historical narrative of Jansenistic controversy; it is what its title describes, an *étude doctrinale d'après les sources*. Especially interesting is the final chapter on the miracles of Jansenism—a subject which loses most of its perplexity in the light here thrown on it.

While there is no lack of books of instruction for religious, there are not too many written for the guidance of superiors of religious communities. Father Müller's, C. SS. R., *Golden Rules* is a welcome addition to the comparatively short list. The author has in mind the direction of religious communities, seminaries, colleges, schools, and families. The rules which he lays down are full of prudence and charity.

They express "the wisdom of all the ancients" and the experience of the expert. The book, which was first published two-score years ago, now appears in "a new and revised edition."

Rules, whether for superior or subject, are best understood and appreciated, as well as more easily observed, when exemplified in the life of an individual. An exemplification of "golden rules" is afforded by the recent biography of Father Noailles (*Virtues and Spiritual Counsels of Father Noailles*). The subject of this edifying biography was the founder of the Congregation of women entitled "The Holy Family of Bordeaux." He was eminent in every Christian virtue; apparently a saint in

reality, although not yet raised to the honors of the Altar. He died some forty-five years ago. Several previous sketches of his life have appeared but no adequate account of his character and work until the book just mentioned. The author is Père Eugene Baffie, O. M. I. It is translated into English by Fr. John Fitzpatrick, O. M. I. (Benziger, 1908).

A devout little book, also recently done out of the French, is *Christ among Men*, translated by L. M. Ward from "Jesus" by the Abbé Sertillanges (Benziger Bros.). The original was written right after the author's return from Palestine and it thus reflects the local coloring and the devotional glow that the scenes hallowed by the presence of the Saviour must impress on the sympathetic soul. The salient aspects of our Lord's life are briefly but vividly depicted. His Cradle, Hidden Life, Preaching, Prayer; His Relation to the Jewish Authorities, to His Disciples, to Nature—these are the points meditated in the *compositio loci*, and made naturally, not forcedly, suggestive of practical reflections. The translation is unusually well done.

The clergy who are or may be called upon to address non-Catholic or mixed audiences will find much useful material and pertinent suggestions in Fr. Fogarty's book *Priest and Parson* or *Let Us be One* (Christian Press Association, New York). The keynote of the work, the author declares to be the "two great sentiments: the one,—'There is no place like the United States,' the other 'There is no Church like the Catholic.' Few will care to sing a discordant accompaniment to so sweet a melody or to challenge Fr. Fogarty's "belief that these two sentiments are rapidly unifying and that shortly they will possess the land." The author modestly claims as the "chief merit" of the book that "it is made up mostly of material furnished by some of the most brilliant minds." The reader on his part will doubtless recognize that "the jewels" lose naught by their setting.

Gallarati Scotti, who writes on the subject of education in Italy (*Rassegna Nazionale*), appeals to his countrymen from wholly secular considerations to maintain religious teaching in the national schools, not merely as a supplementary branch added to the classes of secular instruction once a week, but as a leaven permeating the entire curriculum of studies. To separate the study of Christianity and its principles from that of history, ethics, and national literature, is, in his estimation, to ignore the chief forces from which modern culture, above all in Italy, derives its excellence. To omit the study of religion from the school is to impair the scope and purpose of higher education, since Christianity is not only one of the greatest factors of civilization but absolutely interwoven with all human life of the present age.

No government interested in the education of the growing generation of its citizens can afford, he argues, to withhold from its young people the intimate knowledge of a whole section of history which most clearly

sets forth the principles and thoughts whence the great schools of philosophy and art have derived their method and success. For the students in our great centres of intellectual activity, the Universities and Lyceums, he claims the right of having lectures and discussions on the comparative value of religious thought, whereby opportunity is given for a broad intellectual development, so as to train not only impartial philosophers, historians, and men of culture, but thoughtful citizens in every sphere of life.

Signor Scotti is not satisfied with the superficial way in which catechetical instruction is imparted in many of Italy's primary schools, which are nominally Catholic. "We know," he says, "from experience how poorly the teaching of the catechism is managed in the elementary schools of to-day, and what a meagre resistance they offer against the progress of popular infidelity in contemporary society. Religious life is languishing in Italy, mainly because the doctrines of the Church are not intelligently and insistently explained, and the theological language of the school catechisms often obscures rather than elucidates those truths which we find simply expressed in the Gospel." No doubt it was to remedy in part this evil of religious ignorance, of which the Italian immigrant in America gives a striking illustration, that induced the present Pope to publish his catechism.

The Baltimore "Course of Study and Teachers' Manual" for the Primary and Grammar Grades is, Fr. Nolan says in his preface, "an adaptation of the Philadelphia Course." "Adaptation" is a word that has a wide range of meaning, and in this case means copying page after page from an original which, though necessarily including compilation of standard methods and authorities, has given its authors and especially the capable Superintendent of the Philadelphia Parish Schools considerable labor and expense. But we might find no fault with the Baltimore system of appropriating good things for which its Philadelphia neighbors have paid, if the "adaptation" were decently made. There is no excuse for the wretched typographical make-up of this Baltimore reproduction, so long as teachers can avail themselves (at the specially low price set for the Philadelphia Manual) of a text-book which was made to meet the desire of artistic form as well as the pedagogical need of our teachers. We would gladly have printed it for the Baltimore teachers, as we did for other Parish School Boards, making the title-page of the Manual in each case bear the name of the diocese in which it is to be used. By this means we hoped to assist in bringing about uniformity of the best method in all our Catholic schools, and also give a book made in good taste as an object-lesson. Teachers really unable to pay a nominal price might indeed have it entirely free. But we should not on this account lower the workmanship put into such manuals, since we hold that teachers and pupils learn best from faultless models and by working with fine tools at their important art of educating.

The Treasure and the Field by Isabel Hope (Sands & Co.) is an agreeably written story of conversion to the Catholic Church. Winifred Leslie, a young girl, well bred, but simple and sincere, is the centre of a group whose members differ in sex, age, and intellectual bias, but most of whom are possessed of that honest independence of judgment which is a condition for arriving at truth. Arguments about the essentials and prerogatives of the true Church of Christ, discussions of the opportunities of missionary zeal, a little romance which ends in priestly devotion on the one side and womanly self-denial on the other, all bound together in happy conversational narrative, present a most attractive picture, wherein some strangely linked lives, Miss Leslie and some of her friends and relatives, including her father, find their way into the Catholic Church.

Theologia Biblica by P. M. Hetzenauer, O. C., is a scientific treatment of Biblical history and theology, peculiarly adapted to modern methods of apology. Thus far the work embraces only the Old Testament, in a volume of about 600 pages, which illustrates in a clear, succinct style (Latin) the facts of the Old Law, etc., and then takes up the doctrinal truths regarding the nature and attributes of God, the character of His works, and the precepts laid down by Him for our guidance through the revealed Law. The evidence is supported by critical references and numerous illustrations. (B. Herder.)

Bernard Arens, S. J., has translated into German the *Life of the Blessed Julie Billiart*, foundress of the Sisters of Notre Dame (Namur).

The excellence and adaptability of Knoepfler's *Kirchengeschichte* is attested by a recent translation of the book into Spanish under the title of "*Manual de Historia Eclesiastica* por el doctor Luis Knoepfler, Prof. Munich Univers." The version is made by the former rector of the Oñate, Doctor Modesto Hernandez Villaescusa, and is, needless to say, done into good Castilian, with due adaptation to the circumstances of the Spanish schools at home and in South America. (B. Herder.)

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